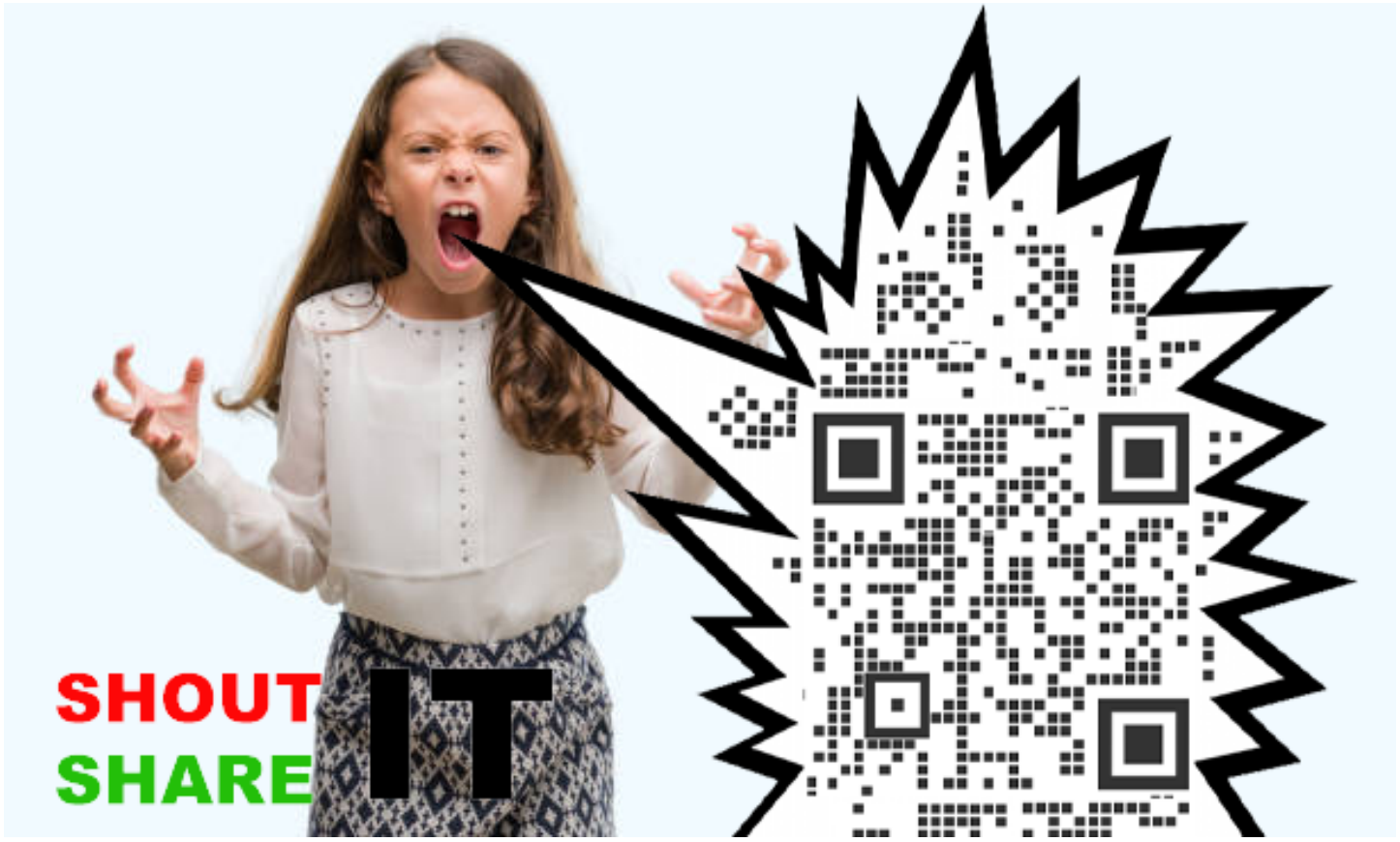
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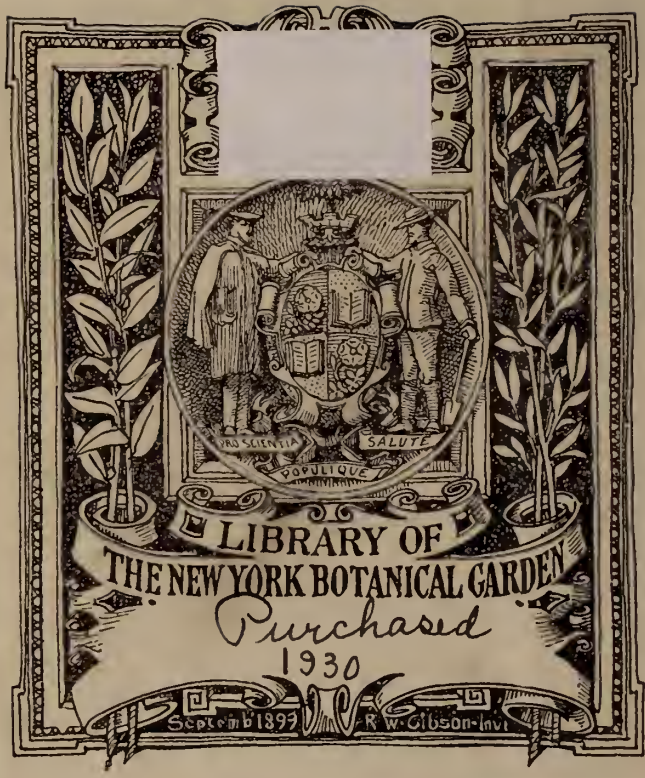
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STRAITS BRANCH
ROYAL ASIATIC SOCIETY.

No. 83

JOURNAL

APRIL, 1921.

Printed at the Methodist Publishing House, Singapore.
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[No. 83]

JOURNAL

of the

Straits Branch

of the

Royal Asiatic Society

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THE

STRAITS BRANCH

OF THE

ROYAL ASIATIC SOCIETY

Patron.

H. E. Sir Laurence Guillemard, K.C.B., Governor of the Straits Settlements and High Commissioner for the Malay States.

Council for 1921.

The Hon. Sir J. W. Murison -	*President.*
Dr. R. O. Winstedt - - -	*Vice-President for Singapore.*
The Hon. Mr. G. A. Hall - -	*Vice-President for Penang.*
C. Boden Kloss, Esq. - - -	*Vice-President for the F.M.S.*
C. Bazell, Esq. - - -	*Honorary Treasurer.*
Major J. C. Moulton, O.B.E., T.D.	*Honorary Secretary.*
J. Johnston, Esq. - - -	*Honorary Librarian.*
The Hon. Dr. Lim Boon Keng, O.B.E.	*Councillors.*
I. H. Burkill, Esq.	
J. E. Nathan, Esq.	
The Rev. A. J. Amery	

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PROCEEDINGS

OF THE

Annual General Meeting

The Annual General Meeting was held at the Society's rooms at 5 p.m. on Friday, 11th February, 1921.

PRESENT: Dr. R. O. Winstedt, (Vice-President for Singapore) in the chair, and some 20 members.

1. The minutes of the Annual General Meeting of February 26th 1920 were read and confirmed.

2. The Annual Report and Statement of Accounts were taken as read and duly adopted, on the motion of Dr. Winstedt seconded by Mr. Robinson.

3. Dr. Winstedt proposed and Mr. Burkill seconded that Rule 5 should be amended by the addition of the words:—

> "Societies and institutions are also eligible for ordinary membership."

This was carried unanimously.

4. Arising out of a letter from Mr. Conlay a discussion took place regarding the election of Vice-Presidents. The meeting favoured the following amendment to Rule 8:—

> "Substitute for lines 3 and 4 the following:—
>
> "*Vice-Presidents* not exceeding six, ordinarily two each from (i) the Straits Settlements, (ii) the Federated Malay States, and (iii) the Unfederated or other Protected States, although this allocation shall in no way be binding on the electors."

As no notice had been given of this proposed amendment it was agreed that this meeting had no power to vote on it. It was therefore decided to bring it forward at another General Meeting.

5. A letter was read from Dr. Hanitsch thanking the Society for the honour they had conferred upon him in electing him an Honorary Member.

It was agreed to add his photo to the Society's gallery of portraits of past distinguished Officers of the Society.

6. On the motion of the Hon. Mr. Hayes Marriott, seconded by Dr. Winstedt, the following Honorary Members were elected:—

H. H. the Sultan of Perak, K.C.M.G.

Dr. Ph. Van Ronkel. Professor of Malay, Leiden.

Dr. Renward Brandstetter, Luzern.

Prof. Dr. Snouck-Hurgronje, Leiden.

7. The election of Officers and Members of the Council for the current year resulted as follows:—

President - - - -	The Hon. Sir J. W. Murrison.
Vice-President for Singapore	Dr. R. O. Winstedt.
Vice-President for Penang -	The Hon. Mr. G. A. Hall.
Vice-President for the F.M.S.	Mr. C. Boden Kloss.
Hon. Secretary - - -	Major J. C. Moulton, O.B.E.
Hon. Treasurer - - -	Mr. C. Bazell.
Hon. Librarian - - -	Mr. J. Johnston.
Members of Council - -	The Hon. Dr. Lim Boon Keng, O.B.E. Mr. I. H. Burkill. Mr. J. E. Nathan. The Rev. A. J. Amery.

8. Mr. Collenette suggested the holding of monthly meetings at which papers might be read. After some discussion it was decided to recommend the suggestion for the consideration of the incoming Council.

9. On the motion of Dr. Winstedt, seconded by the Hon. Mr. Nutt, a hearty vote of thanks to Mr. See Tiong Wah for kindly auditing the Society's accounts was passed.

10. On the motion of the Rev. A. J. Amery, seconded by Mr. Burkill, a vote of thanks to the retiring Council was passed.

11. A vote of thanks to the Chairman, proposed by Major Moulton and seconded by Mr. Bazell, terminated the proceedings.

Annual Dinner.

By kind permission of the Committee of the Singapore Club, a dinner was held by the Society at that Club on Friday, February 11th 1921 at 8 p.m.

Dr. Winstedt, Vice-President for Singapore, presided over a company of 30. The following Members attended the dinner:—Messrs. Adelberg, Amery, Bazell, Finlayson, Gallagher, Hall,

Hamilton, Hughes, Johnston, Lowther Kemp, Boden Kloss, Lewton-Brain, Macalister, Miller, Moulton, Nathan, Nutt, Robinson, Santry, Scharff and Collenette.

The following attended as guests of various Members:—Messrs, Day, Figart, Ham, Penman, Quance, Smith, Wolskel and Dr. Holt.

After the usual loyal toast, Dr. Winstedt proposed the health of the F.M.S. Members of the Society. He mentioned that this was probably the first dinner ever held by the Society and he hoped it would become an annual function.

He commented on the successful career of the Society and drew attention to the wide circulation of the Society's Journal and in particular to the fact that it is evidently appreciated by various learned institutions in Europe and elsewhere. He instanced the Professor of Malay at Leiden, who had written to him quite recently in appreciation of our Journal. Dr. Winstedt remarked on the general rise in cost of printing and said that the only way to combat that was to obtain more members for the Society. He regretted the absence of Sir William Murison their President, now on a holiday, and said he was confident that if the dinner became an annual and assured success, H. E. the Governor, their Patron, who took a keen interest in Malay matters, would consent to attend.

Mr. C. Boden Kloss replied in suitable terms on behalf of the F.M.S. Members and proposed the health of the Straits Members, coupled with the name of the Hon. Mr. Nutt.

Mr. Nutt, in replying to this toast, expressed a hope that the day would come when the "*Straits* Branch of the Royal Asiatic Society" would be known as the "*Malayan* Branch of the Royal Asiatic Society. Our membership list and our field of work covered a wider area than the Straits Settlements. He alluded to his own failure to form a "Malayan Association" but congratulated the Society on being in fact, if not actually in title, a Malayan Scientific Society. He proposed the health of the guests, to which Dr. Holt replied, congratulating, the Society on its past achievements and future prospects. He only regretted that duty took him to India, which would thus prevent him from taking closer interest in the Society in future.

Mr. Bazell proposed the health of the Hon. Secretary, who, he said, was mainly responsible for getting up the dinner. The Hon. Secretary acknowledged the compliment and tactfully moved an adjournment to the billiard and card rooms, where a pleasant evening was brought to a close shortly before midnight.

Members agreed that the particularly apt speeches of the three principal speakers contributed in no small measure to the success of the evening.

ANNUAL REPORT

of the

STRAITS BRANCH, ROYAL ASIATIC SOCIETY

for 1920.

Membership

The membership of the Society at the close of the year stood at 329, comprising 10 Honorary Members, 4 Corresponding Members and 315 Ordinary Members.

During the year under review 55 new members (4 Corresponding Members and 51 Ordinary Members) were elected by the Council. This total compares very favourably with an average, over the last five years, of 22 new members per annum. The report for 1909 recorded a total of 46 new members for that year as the largest number elected in any one year in the history of the Society up to that date. In 1910 this number was easily surpassed, no less than 73 new members being added in that year. Since then the annual infusion of new blood has been less pronounced. The total of 55 for 1920, however, indicates a healthy revival in the activity of the Society.

The names of the new members elected during the year are:—

Corresponding Members.

Dr. N. Annandale.
Dr. F. F. Laidlaw.
Dr. E. D. Merrill.
Mr. J .P. Moquette.

Ordinary Members.

Mr. Zainal Abidin bin Ahmad.
Mr. P. M. Adams.
Dr. T. Barbour.
Mr. Rai Sahib S. N. Bardhan.
Mr. C. L. Collenette.
Mr. W. S. Cotterill.
Mr. A. H. Dickinson.
Dr. H. B. Dodds.
Dr. W. J. Geale.
Mr. W. A. Gordon-Hall.
Mr. G. F. Hill.
Mr. C. B. Holman-Hunt.
Mr. James Johnston.
Dr. A. F. G. Kerr.
Mr. E. M. King.
Mr. F. H. Kortright.
Capt. H. R. S. Law.
Mr. W. H. Lee-Warner.
Mr. J. Lendrick.
Raja Mahmud bin Raja Ali.
Mr. G. T. M. MacBryan.
Dr. J. McCabe.
Miss Agnes McIver.
Mr. Vivian Mackie.
Mr. W. Marsh.
Mr. J. W. R. Millar.
Mr. H. F. Monk.
Mr. A. G. Morkill.
Mr. G. A. de Ch. de Moubray.
Sir William Murison.

Mr. A. W. Neubronner.
Mr. C. A. Neubronner.
Mr. F. de la Mare Norris, B.Sc.
Hon'ble Mr. W. Nutt, O.B.E.
Mr. Megat Osman.
Mr. E. A. O'Sullivan.
Mr. C. J. Perkins.
Mr. A. D. Peskett.
Mr. E. V. Peters.
Mr. M. Sathasivam.
Dr. J. W. Scharff.
Mrs. J. W. Scharff.
Dr. George Waugh Scott.
Mr. Soh Yiew Jin.
Mr. F. G. Stevens.
Mr. H. W. Thomson.
Mr. H. Weisberg.
Mr. A. J. Weller.
H. E. Mr. R. J. Wilkinson, C.M.G.
Mr. G. C. Woolley.
Capt. J. C. Yewdall.

Dr. R. Hanitsch was elected an Honorary Member in recognition of his many services to the Society.

The Council regrets to report the death of 5 members during the year: Sir Evelyn Ellis, the eminent Singapore lawyer, who joined the Society in 1909; W. H. Mackray, F. M. S. Civil Service, a member since 1908, who in joint authorship with C. W. C. Parr, contributed a valuable paper to the Society's Journal, entitled the "History of Rembau" (Journ. No. 56, pp. 1-157): H. Lupton, S. S., Civil Service, Dr. J. M. Handy and R. W. Munro, who had all been members for the last ten years.

In addition to the above the Society lost 29 members by resignation during the year. Of these, 19 names were removed under Rule 6. This somewhat large number is due to the fact that this Rule has not been enforced during the last few years, so that our membership roll remained fictitiously large. Some members, who had not paid their subscriptions for as many as seven years were retained on the list, while others have left this country and cannot now be traced. It is believed that the present total of 329 members now represents accurately the active membership of the Society.

Patron

H. E. Sir Laurence Guillemard, K.C.B. graciously consented to become Patron of the Society in succession to Sir Arthur Young who left the country in 1919.

Council

During the year Mr. C. Boden Kloss was co-opted to fill the post of Vice-President F.M.S. in place of The Hon'ble Mr. W. G. Maxwell who proceeded on leave. Messrs. Makepeace and H. C. Robinson resigned from the Council on proceeding to Europe on leave. Mr. A. S. Haynes was co-opted to fill the place of one of them.

Journal

Two Journals, Nos. 81 and 82, were issued during the year (March and September). Together they amounted to 226 pages, against 168 in 1919 and 192 in 1918. These figures do not compare favourably with those for the first 40 years of the Society when the average number of pages published each year amounted to 306.

The variety of subjects dealt with was well maintained. There were fourteen papers on Malayan folk-lore, literature and local history, four on philology, three botanical papers and two on

zoological subjects. A short article by Dr. Gimlette on a curious Kelantan charm and another by Mr. Hamilton entitled "The Boria" extended the range of interesting material published.

The fact, however, remains that the burden of authorship falls on too few. The papers published during the year came from twelve authors. In 1918, ten, and in 1919 seven, members contributed papers. Our membership list shows that about 83 per cent reside in Malaya and are therefore to a large extent in touch with or in reach of all sorts of subjects which are well worth study and writing up. But only about 3 or 4 per cent of our members contribute papers during the year.

The Council is aware that some members criticize recent numbers of the Journal on account of the somewhat large proportion of technical papers which fill its pages. The publication of such papers naturally forms an important part of the Society's work and is in itself a valuable contribution to Science. Earlier Journals, however, contained a large number of non-technical papers on travel, local customs, natural history, etc., which could not fail to interest all members. They make remarkably good reading now. On the other hand some of our more technical papers are admittedly indigestible and not likely to be read by, say, one per cent of our membership, if that. The remedy lies with Members. Our field of work is wide. It embraces the Malay Peninsula and neighbouring Malayan countries. Many interesting tales of travel therein, of their history, their peoples, geographical, zoological, botanical, geological peculiarities, remain to be told.

The success of the Society depends on three factors: large membership roll, plenty of funds, and, thirdly, active assistance of members in providing material for the Journal. In the first two the position of the Society is satisfactory, in the third the Council feels that there is room for improvement. Papers already received for 1921 indicate that the supply has by no means run dry. But it is hoped that more sources of supply may yet be tapped.

Finances

The Treasurer's statement of accounts for the year 1920 shows balances carried forward to the total of $8,309.27 against $7,142.89 at the end of the year 1919. Of this amount, $2,500 has been invested in Victory Loan, $2,200 remains invested in S. S. War Loan, while the Fixed Deposit at the Mercantile Bank has been reduced from $2,500 to $2,000.

The total of $1,670 for subscriptions received during the year shows a satisfactory increase over an average total of $1,127 for the previous five years. This was in part due to the payment of $435 arrears of subscriptions for 1915-1919. Five members compounded for life membership. Receipts from sale of Journals and Maps, amounting to $765, showed a slight increase over the average of $716 for the previous five years.

The two Journals (226 pages) published during the year cost $1,153. A long paper by Dr. E. D. Merrill on the Flora of Borneo, which has been in the press for the last two years, should be finished early in 1921. It will amount to some 600 pages; the cost will absorb a large proportion of our balance. Owing to the still further rise in cost of paper and printing, the price of further Journals in 1921 will be about 120 per cent more than the cost of the last pre-war Journal. So long, however, as the membership list remains above 300 subscribing members, the Council hopes that it will be possible to maintain an output of 300 pages of Journal per annum, at any rate for a short time, without having to follow the lead of so many other scientific societies and recommend an increase in subscriptions.

Library

The Society's Exchange List was revised during the year, several scientific Institutions and Societies being added to the list, while others were removed.

The Council felt that the Society's Library was not fulfilling as useful a function as it might, owing to the fact that so many members reside away from Singapore. The Council therefore considered that it would be in consonance with the original aims of the Society and would meet the wishes of present members if steps were taken to make portions of the Library more easily available to those who would appreciate this action. With this end in view the Council has offered certain botanical journals (e.g. Missouri Garden Bulletin, University of California Records, etc.) on indefinite loan to the Director of the Botanic Gardens, Singapore; certain geological journals (e.g. Canadian Geological Survey, Geological Survey of India, etc.) to the F. M. S. Geological Department; certain Museum journals (e.g. those published by the Smithsonian Institution, New York Museum, Indian Museum, Colombo Museum, etc.) to the Director, Raffles Museum, Singapore. These offers have been gratefully accepted.

It is hoped to publish an up-to-date catalogue of the Society's Library at an early date. All publications on indefinite loan will be included, so that members of the Society may borrow them, if they wish, on application made through the Society's Librarian.

5th January, 1921.

J. C. Moulton,

Hon. Secretary.

Receipts and Payments Account for the year ended 31st December, 1920.

Receipts.	$	c.	$	c.	Payments.	$	c.	$	c.
To Balance brought forward from last Account:—					By Printing Journal No. 81	613	46		
On Fixed Deposit: Mercantile Bank	2,500	—			„ „ „ „ 82	540	—		
S. S. War Loan	2,200	—			„ Stationery	43	05		
Current Account: Mercantile Bank	2,431	95			„ Annual Report	15	—		
do. Chartered Bank	10	94			„ Salaries	288	—		
					„ Postages and Petties	133	82		
			7,142	89	„ Illustrations to Journals	167	43		
To Subscriptions:					„ Gratuity to deceased Peon's dependents	25	—		
For the year ended 31st Dec. 1915	25	—			„ Repayment to the late Hon. Treasurer for overpaid into Mercantile Bank	15	—		
do. do. 1916	30	—						1,840	76
do. do. 1917	45	—			„ Balance carried forward:—				
do. do. 1918	65	—			On Fixed Deposit: Mercantile Bank	2,000	—		
do. do. 1919	270	—			S. S. War Loan	2,200	—		
do. do. 1920	1,130	—			Victory Loan (purchased 1920) ..	2,500	—		
do. do. 1921	105	—			Current Account:—				
5 Life memberships	250	—			Mercantile Bank	1,598	33		
			1,920	—	Chartered Bank	10	94		
To Sale of Journals			357	95				8,309	27
„ Sale of Maps			407	86				10,150	03
„ Odd Receipts			14	29					
„ Interest from Fixed Deposit, S. S. War Loan and Victory Loan ..			307	04					
			10,150	03					

Audited and found correct.

SEE TIONG WAH,
Hon. Auditor.

27th January, 1921.

V. KNIGHT,
Hon. Treasurer.

List of Members for 1921.

(As on 1st January, 1921.)

* *Life Members.* † *Contributors to the Society's Journal.*

Honorary Members.

Year of Election.

1890.1918. †Blagden, C. O., School of Oriental Studies, Finsbury Circus, London. (Hon. Secretary 1896).

1894.1906. Collyer, W. R., I.S.O. Hacford Hall, Reepham, Norfolk, England. (Council 1904: Vice-President 1897-1900, 1902, 1904-1905).

1903.1917. Galloway, Dr. D. J., British Dispensary, Singapore. (Vice-President 1906-1907: President 1908-1913).

1895.1920. †Hanitsch, Dr. R., 99 Woodstock Road, Oxford, England. (Council 1897, 1907-1909: Hon. Treasurer 1898-1906, 1910-1911, 1914-1919: Hon. Secretary 1912-1913).

A Founder 1878. †Hose, Rt. Rev. Bishop G. F., Wyke Vicarage, Normandy near Guildford, England. (Vice-President 1890-1892: President 1878-1880, 1894-1907).

1902. Lawes, Rev. W. G., Port Moresby, New Guinea.

1878. Perham, Ven Archdeacon J., Chard, Somerset, England.

1890.1912. †Ridley, H. N., C.M.G., M.A., F.R.S., 7 Cumberland Road, Kew Gardens, Surrey, England. (Council 1894-1895: Hon. Secretary 1890-1893, 1897-1911).

1916. Sarawak, H. H. The Rajah of, Kuching, Sarawak.

1885. Satow, Sir Ernest M., Beaumont, Ottery St. Mary, Devon, England.

Corresponding Members.

1920. †Annandale, N., D.Sc., F.A.S.B., Indian Museum, Calcutta.

1920. †Laidlaw, F. F., M.A., F.Z.S., Hyefield, Uffculme, Devonshire, England.

1920. †Merrill, E. D., Ph.D., Director, Bureau of Science, Manila.

1920. Moquette, J. P., Kebonsireh 36, Weltevreden, Java.

Ordinary Members.

1903. Abbott, Dr. W. L., 400, South 15th Street, Philadelphia, U. S. A.

1918. Abdul-Majid bin Haji Zainuddin, Education Office, Taiping, Perak.

1920. Abidin, Zainal, bin Ahmad, Malay College, Kuala Kangsar.

1916. Abraham, H. C., Survey Dept., Kuala Lumpur.
1907. *Adams, Sir Arthur, K.B.E., Sports Club, London. (Vice-President, 1910; 1917-1919).
1910. Adams, H. A., Kuching, Sarawak.
1917. Adams, J. W., M.R.C.S., L.R.C.P., B.A., M.B., B.C., Medical and Health Officer, Penang.
1920. Adams, P. M., Kuching, Sarawak.
1917. Adams, Capt. R. H., Prai, Province Wellesley.
1909. Adams, T. S., Batu Gajah, Perak.
1919. *Adelberg, F., Jenderata Estate, Teluk Anson.
1913. Allen, Rev. George Dexter, M.A., Kuala Lumpur.
1914. Allen, H. C. W., c/o Boustead & Co., Singapore.
1917. Allen, P. T., Chinese Protectorate, Singapore.
1914. Amery, Rev. A. J., B.D., Victoria Bridge School, Singapore.
1911. Armstrong, W. R., L.L.D., D.C.L., Messrs. Logan and Ross, Penang.
1908. Arthur, J. S. W., M.A., Assistant Adviser, Kedah.
1908. *Ayre, C. F. C., High School, Malacca. (Hon. Treasurer, 1910).
1915. Baddeley, F. M., B.A., Postmaster-General, Singapore.
1919. *Bailey, A. E., Mountmillan, Knowles Hill, Newton Abbott.
1915. Bain, Norman K., B.A., District Officer, Tampin.
1912. Baker, Capt. A. C., M.C., B.A., Penang.
1916. Banks, H. H., Sanitary Board, Seremban.
1899. *Banks, J. E., c/o the American Bridge Co., Cambridge, Pa., U. S. A.
1920. Barbour, Dr. T., Museum of Comparative Zoology, Harvard University, Cambridge, Mass., U. S. A.
1920. Bardham, Rai Sahib, S.N., Medical School, Singapore.
1910. Bartley, W., M.B.E., B.A., Income-Tax Office, Singapore.
1914. Bazell, C., Vade & Co., Singapore. (Hon. Librarian, 1916-20).
1909. Bean, A. W., c/o Messrs. Robinson & Co., Singapore.
1913. Bell, V. G., Kuala Lumpur.
1910. *Berkeley, H., Civil Service, Grik, Upper Perak.
1912. Bicknell, J. W., U. S. Rubber Plantations, Inc., 1790 Broadway, New York, U. S. A.
1885. Bicknell, W. A., 98, Victoria Road, Exmouth, Devon, England.
1884. †Bland, R. N., C.M.G., c/o Messrs. H. S. King & Co., 9 Pall Mall, London, S. W. I., England. (Council, 1898-1900; Vice-President, 1907-1909).
1910. Boult, F. F., Limbang, Sarawak.
1919. *Bourne, F. J., D. P. P. Office, Singapore.
1918. Boyd, W. R., Raub, Pahang.
1915. Boyd-Walker, J. W., Atbara Estate, Kuantan, Pahang.
1913. Braddell, R. St. J., Braddell Bros., Singapore.

1918. Bradney, G. P., B.A., Auditor-General, K. Lumpur.
1917. Brockman, Sir Edward L., K.C.M.G., 88 Cannon Street, London, E.C.4.
1909. †Brooks, C. J., Lebong Tandai, Post Ketaun, Benkoelen, Sumatra.
1909. Brown, Mr. Justice A. V., B.A., c/o Crown Agents, London.
1915. Brown, C. C., F. M. S. Civil Service, Kuala Kangsar.
1910. Brown, D. A. M., Messrs. Brown, Phillips and Stewart, Penang.
1913. *Bryan, J. M., c/o Messrs. The Borneo Co., Ltd., Fenchurch Street, London, E.C.
1887. Bryant, A. T,. (Council, 1907, 1910: Vice-President, 1912, 1914-1916). Messrs. Bryant and Ryde, 37 Marsh Lane, London, E. C. England.
1912. †Burkill, I. H., M.A., Botanic Gardens, Singapore. (Council, 1913: Hon. Secretary, 1914-1917).
1913. †Caldecott, Andrew, Secretariat, Kuala Lumpur.
1916. †Campbell, Professor J. Argyll, M.D., D.Sc., c/o Messrs. W. and F. Haldane, 4 North Charlotte St., Edinburgh, Scotland. (Council 1917, 1919).
1918. Carpmael, H., Municipality, Singapore.
1910. Chancellor, Hon. Capt. A. R., Inspector-General of Police, Singapore.
1906. Chapman, W. T., c/o Crown Agents, London.
1913. *Choo Kia Peng, Kuala Lumpur.
1911. Clayton, T. W., Taiping, Perak.
1914. *Clement, W. R. T., Mukah, Sarawak.
1917. Clifford, G. F. W., Ayer Tengah Estate, Ayer Kuning South, Negri Sembilan.
1913. Chulan, Raja, ibni Ex-Sultan Abdullah, Kuala Kangsar, Perak.
1920. *Collenette, C. L., c/o Barker & Co., Singapore.
1997. *Conlay, W. L., Kuala Lumpur.
1899. Cook, Rev. J. A. B., Gilstead, Singapore.
1910. Cook, W. Wallace, c/o The Straits Trading Co., Singapore.
1920. Cotterill, Walter S., Miri, Sarawak.
1917. Crichton, R., Civil Service, Kuala Kangsar.
1918. Crick, Lieut. W. L., Asst. Mil. Forwarding Officer, Basra, Persian Gulf.
1917. Cross, Rev. W., M.A., Cavanagh Road, Singapore.
1910. Croucher, F. B., M.B., C.M., c/o Crown Agents, London.
1917. †Cubitt, G. E. S., Conservator of Forests, S. S. and F. M. S., Kuala Lumpur.
1910. Darby, M. D., c/o Crown Agents, London.
1910. Darbishire, C. W., c/o Messrs. Paterson, Simons & Co., London.
1918. *David, P. A. F., B.A., Police Court, Singapore.

1907. Dent, F., M.Sc., Ph.D., F.I.C., Government Analyst, Singapore.
1903. *Deshon, H. F., F.R.G.S., Southfield, Combe Down, Bath, England.
1920. Dickinson, A. H., S. S. Police, Singapore.
1897. Dickson, E. A., District Officer, Klang, Selangor.
1920. Dodds, H. B., M.D., Singapore.
1905. Douglas, R. S., F.R.G.S., Miri, Sarawak.
1910. Dunman, W., Grove Estate, Grove Road, Singapore.
1915. *†Dussek, O. T., Malay College, Malacca.
1885. Egerton, Sir Walter, K.C.M.G., Fir Toll, Mayfield, England.
1910. Ellerton, H. B., F. M. S. Civil Service, c/o Crown Agents, London.
1918. Elliot, F. M., Gosfield Vicarage, Halstead, Essex, England.
1913. Ermen, C., Kuching, Sarawak.
1918. †Evans, I. H. N., The Museum, Taiping, Perak.
1910. Evans, W., Dovercourt, 7 Upper Benlah Road, Upper Norwood, London, S. E. 19.
1919. Fahs, C. H., Secretary, Missionary Research Library, 25 Madison Avenue, New York City.
1910. Falshaw, P. S., M.R.C.V.S., Government Veterinary Department, Singapore.
1909. Farrer, R. J., c/o Crown Agents, London.
1911. *Ferguson-Davie, Rt. Rev. Dr. C. J., Bishop of Singapore. (Council, 1912-1913).
1909. Ferrier, J. C., c/o The Borneo Co., Soerabaya, Java.
1917. Finlayson, G. A., M.A., M.B., General Hospital, Singapore.
1919. *Finnie, W., The United Engineers, Ltd., Singapore.
1910. Firmstone, H. W., c/o Crown Agents, London. (Council, 1918-9: Vice-President, 1920).
1897. *Flower, Major S. S., Zoological Gardens, Ghizeh, Egypt.
1918. Foxworthy, Dr. F. W., Kuala Lumpur.
1908. Freeman, D., c/o Messrs. Freeman and Madge, Kuala Lumpur.
1910. *Frost, Meadows, B.A., Batu Gajah, Perak.
1912. Gallagher, W. J., M.A., United States Rubber Plantations, Inc., Medan, Sumatra.
1919. Gallien, Capt. R. G., Miri, Sarawak.
1917. Garnier, Rev. Keppel, Penang.
1920. Geale, Dr. W. J., Ulu Kelantan.
1903. Gibson, W. S., Legal Adviser, Kuala Lumpur.
1902. *†Gimlette, Dr. J. D., Kota Bahru, Kelantan.
1916. Glennie, Dr. J. A. R., Municipal Offices, Singapore.
1918. Gloyne, G. B., Samarang, Java.
1918. Goldie, K. M., United Engineers, Ltd., Ipoh, Perak.
1916. Goodman, A. M., B.A., Penang.

1909. Goulding, R. R., Survey Department, Kuala Lumpur.
1919. Gow, G. Aubrey, Lebong Tandi, Benkoelen, Sumatra.
1918. Graham, Major A. McD., Dept. Commissioner of Police, Ipoh.
1911. Griffiths, J., Survey Office, Singapore.
1918. Griffin, N. A. M., c/o Crown Agents, London.
1919. Grist, D. H., Dept. of Agriculture, Kuala Lumpur.
1916. Gupta, Shiva Prasad, Nandansahu Street, Benares City, United Provinces, India.
1907. Hall, Hon. Mr. G. A., Resident Councillor, Penang.
1914. Hall, J. D., B.A., Colonial Secretariat, Singapore.
1920. Hall, W. A. Gordon, Bentong, Pahang.
1918. Hallaway, J. P., Gas Engineer, Singapore.
1911. Hallifax, F. J., Singapore.
1915. †Hamilton, A. W., Police Dept., Singapore.
1918. Hampshire, Hon. Mr. A. K. E., Kuala Lumpur.
1909. Harrington, A. G., Municipal Offices, Singapore.
1919. Hay, M. C., Asst. Controller of Labour, Klang.
1904. *Haynes, A. S., c/o Crown Agents, London. (Council, 1920).
1909. Hennings, W. G., c/o Mansfield & Co., Singapore.
1917. Hereford, G. A., M.A., c/o Crown Agents, London.
1878. Hill, E. C., The Manor House, Normandy, near Guildford, England.
1920. Hill, G. F., Australian Institute of Tropical Medicine, Townsville, North Queensland, Australia.
1918. Hill, P. R., c/o The Union Bank of Australia, Sydney, N. S. W., Australia.
1920. Holman-Hunt, C. B., Kuala Lumpur.
1917. *Hose, Dr. Charles, F.R.G.S., Redleaf, Riddledown Road, Purley, Surrey.
1897. Hose, E. S., c/o Crown Agents, London.
1891. †Hoynck van Papendrecht, P. C., 7, Sweelinckstraat, The Hague, Holland.
1909. Hubback, T. R., Kuala Lipis, Pahang.
1909. Hughes, J. W. W., c/o Crown Agents, London.
1907. †Humphreys, J. L., Trengganu.
1916. James, Hon. Mr. F. S., C.M.G., Singapore.
1918. James, D., 2-2, Raffles Quay, Singapore.
1910. Jamieson, Dr. T. Hill, 4, Bishop Street, Penang.
1907. Janion, E. M., 5, Grace Church St., London, E.C. 3.
1918. Jansen, P., T. Pzn., Lebong Tandai, Post Ketaun, Benkoelen, Sumatra.
1918. Jeavons, F. C., Sione Estate, Batu Caves, Selangor.
1911. Jelf, A. S., Civil Service, Kuala Lumpur.
1910. Johnson, B. G. H., Telok Anson, Perak.
1911. Johnson, H. S. B., c/o The Borneo Co., Ltd., 26 Fenchurch Street, London, E. C.

1920. Johnston, J., Librarian, Raffles Library, Singapore.
1918. Jones, E. P., Fleet Paymaster, 20 Watchbell Street, Rye, Sussex, England.
1910. Jones, H. W., Dist. Officer, Kuala Lipis, Pahang.
1913. Jones, S. W., Ex. Engineer, Kuala Lipis, Pahang.
1919. *Jordan, A. B., c/o Federal Secretariat, K. Lumpur.
1916. Kamaraizaman, Raja, bin Raja Mansur, Tapah, Perak.
1916. Kellagher, G. B., 50 Greenvale Road, Eltham, London, S. E. 9.
1909. Kemp, Hon. Mr. W. Lowther, c/o Messrs. F. W. Barker & Co., Singapore.
1913. Kempe, John Erskine, Pekan, Pahang.
1920. Kerr, Dr. A. F. G., Govt. Botanist, Bangkok, Siam.
1920. King, E. M., Juru Estates, Ltd., Province Wellesley.
1906. King, W. E., Forest House, Seremban.
1900. †Kloss, C. Boden, The Museum, Kuala Lumpur. (Council, 1904-1908: Vice-President, 1920).
1915. Knight, Valentine, Raffles Museum, Singapore. (Hon. Treasurer, 1920).
1920. Kortright, F. H., Miri, Sarawak.
1914. Lambourne, J., Castleton Estate, Telok Anson, Perak.
1920. Law, Capt. H. R. S., c/o The Asiatic Petroleum Co., Ltd., Singapore.
1906. †Lawrence, A. E., Kuching, Sarawak.
1913. Leicester, Dr. W. S., Kuantan, Pahang.
1917. Lemberger, V. V., c/o United Engineers, Ltd., Singapore.
1894. *Lemon, Hon. Mr. A. H., c/o Crown Agents, London. (Vice-President, 1916-18).
1920. Lendrick, J., Norregade 34, Aarhus, Denmark.
1890. Lewis, J. E. A., B.A., ~~K.C.~~ Harada Mura, Kobe, Japan.
1915. Lewton-Brain, L., Director of Agriculture, Kuala Lumpur.
1897. Lim Boon Keng, Hon. Dr. o.b.e., m.d., c/o The Dispensary, Singapore.
1915. Lim Cheng Law, Millview, Penang.
1918. Loh Kong Imm, Sepang-Tanah Merah Estate, Sepang, Selangor.
1914. Lornie, J., m.a., b.sc., c/o Crown Agents, London.
1909. Low, H. A., c/o Messrs. Adamson, Gilfillan & Co., Singapore.
1918. Lucy, S. H. R., m.r.c.s., c/o Crown Agents, London.
1907. Lyons, Rev. E. S., Methodist Publishing House, Manila, P. I.
1918. Macalister, G. H., m.a., b.ch., m.d., d.p.h., m.r.c.s., Medical School, Singapore. (Council 1920).
1920. MacBryan, G. T. M., Limbang, Sarawak.
1910. *†MacFadyen, Eric, c/o Sports Club, London.
1920. MacKie, Vivian, Kuala Lumpur.
1910. MacLean, L., Johore Baharu.

1918. Madge, Raymond, Kuala Lumpur.
1920. Mahmud, Raja, bin Raja Ali, Agricultural Dept., Kuala Lumpur.
1904. Mahomed, Hon. Dato, bin Mahbob, Johore Bahru, Johore.
1903. †Makepeace, W., c/o Singapore Free Press, Singapore. (Council, 1914, 1916, 1920: Hon. Librarian, 1909-1912: Vice-President, 1917: Hon. Secretary, 1918-1919).
1908. Main, T. W., Cheng Estate, Malacca.
1916. Mann, W. E., Chinese English School, Samarang, Java.
1907. *Marriner, J. T., Kuantan, Pahang.
1902. †Marriott, The Hon. Mr. H., B.A., General Adviser, Johore. (Council, 1907-1908, 1910-1913, 1915-1918: Vice-President, 1919).
1909. Marsh, F. E., Municipal Offices, Singapore.
1920. Marsh, W., Municipality, Singapore.
1909. †Marshall, Harold B., 8 Medina Villas, Hove, Sussex.
1918. Martin, T. A., North Lansdale, B.C., Canada.
1918. Martin, T. A., Kennedy & Co., Penang.
1903. †Maxwell, Hon. Mr. W. G., C.M.G., Kuala Lumpur. (Council, 1905, 1915: Vice-President, 1911, 1912, 1916, 1918, 1920: President, 1919).
1909. May, C. G., c/o Crown Agents, London.
1909. McArthur, M. S. H., Alor Star, Kedah.
1920. McCabe, Dr. J. B., M.C., M.B., Ch.B., Kapoewas Estate, Pontianak, West Borneo.
1897. McCausland, C. F., c/o Crown Agents, London.
1920. McIver, Miss Agnes, Kuala Lumpur.
1914. †Mead, J. P., Forest Dept., Kuching, Sarawak.
1920. Millar, J. W. R., Port Dickson.
1910. Miller, T. C. B., Fairlie, Nassim Road, Singapore.
1913. Mollett, H. B., Ipoh, Perak.
1920. Monk, H. F., B.A., c/o Crown Agents, London.
1920. Morkill, A. G., District Officer, Kuala Pilah.
1919. Morrison Library, Mitsubishi Building, No. 26, Marunonchi, Tokyo, Japan.
1909. *†Moulton, Major J. C., M.A., B.Sc., Director, Raffles Museum, Singapore. (Council, 1916-1919: Hon. Secretary, 1920).
1920. Mowbray, G. A. de Che de, c/o Crown Agents, London.
1915. *Mundell, H. D., c/o Messrs. Sisson and Delay, Singapore.
1920. Murison, Hon. Sir J. W., Singapore. (President 1920).
1913. Murray, Rev. W., M.A., Gilstead Road, Singapore.
1917. Nagle, Rev. J. S., M.A., Singapore.
1909. †Nathan, J. E., B.A., Singapore.
1920. Neubronner, A. W., 1 Killiney Road, Singapore.

1920. Neubrouner, C. A., 45 Race Course Rd., Singapore.
1910. Niven, W. G., 11, Derby Crescent, Kelvinside, Glasgow, Great Britain.
1900. Norman, Henry, Alor Star, Kedah.
1920. Norris, F. de la Mare, B.Sc., F.E.S., Kuala Lumpur.
1906. Nunn, B., B.A., Singapore.
1920. Nutt, Hon. Mr. W., O.B.E., Singapore.
1911. O'May, J., c/o Messrs. Barker & Co., Singapore.
1916. Ong Boon Tat, Messrs. Ong Sam Leong & Co., Stamford Road, Singapore.
1920. Osman, Megat, Secretary to Majlis Ugama Islam, Kota Bahru, Kelantan.
1920. O'Sullivan, T. A., Education Dept., Alor Star.
1913. †Overbeck, H., c/o Behn, Meyer & Co., Samarang, Java.
1919. Park, Mungo, Vimy Estate, Kuang, Selangor.
1908. *†Parr, The Hon. Mr. C. W. C., O.B.E., Residency, Kuala Lipis, Pahang. (Vice-President 1919).
1917. Pears, R., c/o F. W. Barker & Co., Singapore.
1914. †Pepys, W. E., c/o Crown Agents, London.
1920. Perkins, C. J., Acting Surveyor-General, Kuala Lumpur.
1917. Perkins, D. Y., Messrs. Drew & Napier, Singapore.
1920. Peskett, A. D., Malacca Rubber Plantations, Bukit Asahan, Malacca.
1920. Peters, E. V., Kuala Kemaman, Trengganu.
1910. Pratt, Capt. E., Johore Bahru.
1906. Pykett, Rev. G. F., M. E. Mission, Penang.
1915. Raggi, J. G., Phlab Phla Jai Road, Bangkok, Siam.
1917. Rattray, Dr. M., Europe Hotel, Singapore.
1916. Rayman, L., c/o Fed. Secretariat, Kuala Kubu.
1910. *Reid, Dr. Alfred, c/o Principal Med. Officer, Kuala Lumpur.
1910. Reid, Alex, c/o Messrs. McAlister & Co., Singapore.
1915. Richards, A. F., Colonial Secretary's Office, S'pore.
1911. Richards, R. M., The Caledonia Estate, Province Wellesley.
1918. Ritchie, C., The Sagga Rubber Estates, Silian, F.M.S.
1917. Ridout, H. E. Major-General Sir D. H., K.B.E., C.B., C.M.G., 139 Haviland Road, Bournemouth.
1912. Robertson, J., c/o Messrs. Lyall & Evatt, Singapore.
1911. Robinson, H., c/o Messrs. Swan and Madaren, Singapore. (Council 1916-1920).
1904. †Robinson, H. C., The Museum, Kuala Lumpur. (Vice-President, 1909; 1913, Council, 1920).
1916. Rogers, A., H.M.I.C.E., Jasin, Malacca.
1896. Rostados, E., Lunas, South Kedah. (Council, 1901).
1918. Russell, P. C., Swan and Maclaren, Singapore.
1919. Santry, Denis, Swan and Maclaren, Singapore.
1920. Sathasivam, M., Public Works Dept., Johore Bahru.

1896. Saunders, C. J., B.A., Singapore. (Vice-President, 1910-1911, 1914-1915: President, 1916-1918).
1920. Scharff, Dr. J. W., Health Office, Singapore.
1904. Schwabe, E. M., Cheras Estate, Kajang, Selangor.
1920. *Scott, Dr. G. Waugh, Sungei Siput, Perak.
1910. Scott, R., B.A., Penang.
1906. †Scrivenor, J. B., Govt. Geologist, Batu Gajah, Perak.
1888. Seah Liang Seah, c/o Chop Chin Hin, Singapore.
1915. *See Tiong Wah, c/o Hongkong and Shanghai Bank, Singapore.
1918. Sennett, C. W. A., B.A., Kuala Lumpur.
1894. Shellabear, Rev. Dr. W. G., D.D., c/o Board of Foreign Missions, 150, Fifth Avenue, New York City, U. S. A. (Council, 1896-1901, 1904: Vice-President, 1913: President, 1914-1915).
1909. Sims, W. A., c/o Commercial Union Assurance Co., Singapore.
1917. Shillitoe, G., Kuantan, Pahang.
1912. Smith, Harrison W., Papeete, Tahiti.
1920. Soh Yiew Jin, L. Devonshire Road, Singapore.
1910. Song Ong Siang, Hon. Mr. M.A., L.L.M., c/o Messrs. Aitken and Ong Siang, Singapore.
1918. Stanton, Dr. A. T., Kuala Lumpur.
1909. Steadman, V., Castle Green, Bristol, England.
1910. Steedman, K. S., Rahman Hydraulic Tin, Intan, Perak.
1920. Stevens, F. G., Rodyk and Davidson, Singapore.
1910. Still, A. W., c/o Straits Times, Singapore. (Council, 1914-1915).
1917. *†Stirling, W. G., c/o Crown Agents, London.
1911. Stuart, E. A. G., c/o Crown Agents, London.
1910. †Sturrock, A. J., Kuala Lumpur.
1917. Sumner, H. L., c/o Education Office, Singapore.
1912. Swayne, J. C., Bintulu, Sarawak.
1918. Sykes, G. R., M.A., Chinese Protectorate, Singapore.
1908. Tan Cheng Lock, 59, Heeren Street, Malacca.
1913. Taylor, Lt. Clarence J., Telok Manggis Estate, Sepang, Selangor.
1917. Tennent, M. B., Chiengmai, Siam.
1920. Thomson, H. W., B.A., British Adviser, Kelantan.
1918. Uda, Raja, Kuala Pilah, N. S.
1918. Valpy, G. C., B.A., Official Assignee, Singapore.
1887. †Van Beuningen van Helsdingen, Dr. R., 135 Bukit Timah Road, Singapore. (Hon. Librarian, 1914-1915, 1920).
1909. Ward, A. B., Kuching, Sarawak.
1920. Warner, W. H. Lee, c/o Crown Agents, London.
1917. Watson, J., Education Office, Penang.
1916. Watson, J. G., Forest Dept., Johore Bahru, Johore.
1916. Watson, Dr. Malcolm, Klang, Selangor.

1920. Weisberg, H., District Officer. Jelebu, Negri Sembilan.
1920. Weller, A. J., M.A., B.D., Chief Inspector of English Schools, S. S., and F. M. S., Taiping, Perak.
1910. Whitehead, C. B., Police Office, Butterworth, Province Wellesley.
1920. †Wilkinson, H. E. Mr. R. J., C.M.G., Government House, Sierra, Leone.
1910. Williams, S. G., Municipal Offices, Singapore.
1919. Wilson, F. K., Segamat, Johore.
1910. *Winkelmann, H., Malacca Street, Singapore.
1904. †Winstedt, R. O., M.A., D. Litt. (Vice-President, 1914-1915, 1920), Singapore.
1918. Wolde, B., Somme Rubber Co., Ltd., South Kedah.
1910. Wolferstan, Hon. Mr. L. E. P., M.A., Resident Councillor, Malacca.
1902. Wolff, E. C. H., B.A., The Secretariat, Singapore.
1908. *Wood, E. G., c/o Henry S. King & Co., London.
1913. Wood, W. L., Rengam Estate, Rengam, Johore.
1920. Woolley, G. C., Sandakan, British North Borneo.
1911. Worsley-Taylor, F. E., c/o Messrs. Vade & Co., Singapore.
1915. *Worthington, A. F., Kuala Kubu, Selangor.
1914. Wyley, A. J., Lebong Tandai, Benkoelen, Sumatra.
1917. *Yates, Major W. G., West Kent Regiment, c/o Messrs. Cox & Co., 16 Charing Cross, London.
1920. Yewdall, Capt. J. C., Sitiawan, Lower Perak.
1916. Young, E. Stuart, Kapoewas Estate, Pontianak, West Borneo.
1904. *Young, H. S., Rosemount, Tain, Rosshire, Scotland.

Members are particularly requested to inform the Hon. Secretary of any changes in their description or address.

RULES

of the

Straits Branch of the Royal Asiatic Society.

I. Name and Objects.

1. The name of the Society shall be 'The Straits Branch of the Royal Asiatic Society.'

2. The objects of the Society shall be:—

(a) The increase and diffusion of knowledge concerning British Malaya and the neighbouring countries.

(b) the publication of a Journal and of works and maps.

(c) the formation of a library of books and maps.

II. Membership.

3. Members shall be of three kinds—Ordinary, Corresponding and Honorary.

4. Candidates for ordinary membership shall be proposed and seconded by members and elected by a majority of the Council.

5. Ordinary Members shall pay an annual subscription of $5 payable in advance on the first of January in each year. Members shall be allowed to compound for life membership by a payment of $50.

Societies and Institutions are also eligible for ordinary membership.

6. On or about the 30th of June in each year the Honorary Treasurer shall prepare and submit to the Council a list of those Members whose subscriptions for the current year remain unpaid. Such Members shall be deemed to be suspended from membership until their subscriptions have been paid, and in default of payment within two years shall be deemed to have resigned their membership.

No Member shall receive a copy of the Journal or other publications of the Society until his subscription for the current year has been paid.

7. Distinguished persons, and persons who have rendered notable service to the Society, may on the recommendation of the Council be elected Honorary Members by a majority at a General

meeting. Corresponding Members may, on the recommendation of two members of the Council, be elected by a majority of the Council, in recognition of services rendered to any scientific institution in British Malaya, or to Science generally in British Malaya. They shall pay no subscription: they shall enjoy the privileges of Members except a vote at meetings, eligibility for office and free receipt of the Society's publications.

III. Officers.

8. The Officers of the Society shall be:—

A President.

Three Vice-Presidents, resident in Singapore, Penang and the Federated Malay States respectively.

An Honorary Treasurer. An Honorary Librarian.

An Honorary Secretary. Four Councillors.

These Officers shall be elected for one year at the Annual General Meeting, and shall hold office until their successors are appointed.

9. Vacancies in the above offices occurring during any year shall be filled by a vote of the majority of the remaining officers.

IV. Council.

10. The Council of the Society shall be composed of the Officers for the current year, and its duties and powers shall be:—

(a) to administer the affairs, property and trusts of the Society.

(b) to elect Ordinary and Corresponding Members and to recommend candidates for election as Honorary Members of the Society.

(c) to obtain and select material for publication in the Journal and to supervise the printing and distribution of the Journal.

(d) to authorise the publication of works and maps at the expense of the Society otherwise than in the Journal.

(e) to select and purchase books and maps for the Library.

(f) to accept or decline donations on behalf of the Society.

(g) to present to the Annual General Meeting at the expiration of their term of office a report of the proceedings and condition of the Society.

(h) to make and enforce bye-laws and regulations for the proper conduct of the affairs of the Society. Every such bye-law or regulation shall be published in the Journal.

11. The Council shall meet for the transaction of business once a month and oftener if necessary. Three officers shall form a quorum of the Council.

V. General Meetings.

12. One week's notice of all meetings shall be given and of the subjects to be discussed or dealt with.

13. At all meetings the Chairman shall in the case of an equality of votes be entitled to a casting vote in addition to his own.

14. The Annual General Meeting shall be held in February in each year. Eleven Members shall form a quorum.

15. (i) At the Annual General Meeting the Council shall present a Report for the preceding year and the Treasurer shall render an account of the financial condition of the Society. Copies of such Report and account shall be circulated to Members with the notice calling the meeting.

(ii) Officers for the current year shall also be chosen.

16. The Council may summon a General Meeting at any time, and shall so summon one upon receipt by the Secretary of a written requisition signed by five Ordinary Members desiring to submit any specified resolution to such meeting. Seven Members shall form a quorum at any such meeting.

17. Visitors may be admitted to any meeting at the discretion of the Chairman but shall not be allowed to address the meeting except by invitation of the Chairman.

VI. Publications.

18. The Journal shall be published at least twice in each year, and oftener if material is available. It shall contain material approved by the Council. In the first number in each year shall be published the Report of the Council, the account of the financial position of the Society, a List of Members, the Rules, and a List of the publications received by the Society during the preceding year.

19. Every Member shall be entitled to one copy of the Journal, which shall be sent free by post. Copies may be presented by the Council to other Societies or to distinguished individuals, and the remaining copies shall be sold at such prices as the Council shall from time to time direct.

20. Twenty-five copies of each paper published in the Journal shall be placed at the disposal of the author.

VII. Amendments to Rules.

21. Amendments to these Rules must be proposed in writing to the Council, who shall submit them to a General Meeting duly summoned to consider them. If passed at such General Meeting they shall come into force upon confirmation at a subsequent General Meeting or at an Annual General Meeting.

Affiliation Privileges of Members.

Royal Asiatic Society. The Royal Asiatic Society has its headquarters at 22 Albemarle Street, London, W., where it has a large library of books, and MSS. relating to oriental subjects, and holds monthly meetings from November to June (inclusive) at which papers on such subjects are read.

2. By rule 105 of this Society all the Members of Branch Societies are entitled when on furlough or otherwise temporarily resident within Great Britain and Ireland, to the use of the Library as Non-Resident Members and to attend the ordinary monthly meetings of this Society. This Society accordingly invites Members of Branch Societies temporarily resident in Great Britain or Ireland to avail themselves of these facilities and to make their home addresses known to the Secretary so that notice of the meetings may be sent to them.

3. Under rule 84, the Council of the Society is able to accept contributions to its Journal from Members of Branch Societies, and other persons interested in Oriental Research, of original articles, short notes, etc., on matters connected with the languages, archæology, history, beliefs and customs of any part of Asia.

4. By virtue of the afore-mentioned Rule 105 all Members of Branch Societies are entitled to apply for election to the Society without the formality of nomination. They should apply in writing to the Secretary, stating their names and addresses, and mentioning the Branch Society to which they belong. Election is by the Society upon the recommendation of the Council.

5. The subscription for Non-Resident Members of the Society is 30/- per annum. They receive the quarterly journal post free.

Asiatic Society of Bengal. Members of the Straits Branch of the Royal Asiatic Society, by a letter received in 1903, are accorded the privilege of admission to the monthly meetings of the Asiatic Society of Bengal, which are held usually at the Society's house, 1 Park Street, Calcutta.

Exchange List and Donations, 1920,

The following is a list of the Scientific Institutions and Societies on our Exchange List, together with the Publications received from them during the year 1920.

A list of Donations to the Society's Library is also appended.

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(ii) *Publications in Zoology, Nos. 3-4, Vol. 21, 1919-20.*

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CHICAGO. Field Museum of Natural History.

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OBERLIN. Wilson Ornithological Club, *Bulletin, 1919-1920.*

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(i) *Journal and Proceedings, Vol. 16, Pts. 1-4, 1920.*
(ii) *Memoirs, Vol. 7, Pt. 3, 1920.*

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CALCUTTA. Indian Museum, *Records, Vol. 17, Vol. 19, Pt. 1, Vol. 20.*

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LAHORE. Panjab Historical Society.

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(ii) *Reports for Northern Frontier, Western and Southern Circles, 1919-1920.*
(iii) *New Imperial Series, Vol. 2, 1920.*

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(i) *Epigraphia Birmanica, Vol. 1, Pts. 1 and 2, 1919-20.*
(ii) *Reports, 1920.*

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BORNEO (SARAWAK). Sarawak Museum.

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(ii) *Tidschrift voor Indische Taal, Land-en Volkenkunde, Deel 59, Pt. 4, 1920.*

(iii) *Register of Verhandelingen an Tijdschrift, 1909-1919.*

(iv) *Ouheidkundig Verslag, Erste Kwartaal, 1920.*

(v) *Gids voor den Bezoeker van de Ethnographische Verzameling:—Zaal A Sumatra, Java, en de Omliggende Eilanden. Zaal B, Bali en Lombok.*

(vi) *General Literature, Penoendjoek Djalan..... 1919. Popular Wetenschappelijke Serie—No. 1 "Iets over oud-Batavia"; No. 2 Beschrijving van den.....Temple Tiao-Kak-Sie....*

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(ii) *Treubia, Vol. 1, Pts. 1, 2 and 3, 1919.*

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(ii) *Malay Literature Series, Pt. 15, Misa Melayu, 1919 & Pt. 16. Hikayat Bayan Budiman, 1920.*

(*a*) *Johol, Inas, Muar, etc..... Their history and Constitution.*

(*b*) *A history of the Peninsular Malays.*

(*c*) *Life and Customs, Pt. v, The Incidents of Malay Life.*

BATAVIA. *"Dewan Ra'jat"—berita pendek. Balai Poestaka.*

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(*b*) *Sri Poestaka, tahoen 2, Pts. 1-12.*

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A Naning Recital.

BY

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Malayan Civil Service.

When stationed at Alor Gajah in 1908, I heard an old Malay, named Ungkai Lisut, recite at a wedding-feast a pleasant speech of Menangkabau customary sayings. He afterwards repeated the recital for my benefit (it was printed, with a translation, in Number 72 of this Journal), and some time later gave me the tattered manuscript of a longer and 'deeper' speech—the text now published. The restoration of the manuscript has been a difficult task: Ungkai Lisut's memory of the sayings proved, in fact, more accurate than his document; and the present version contains several passages that came back to his mind (after a special discipline of prayer and fasting) during a visit he paid me at Singapore in the year 1914.

An explanation of all the references in the recital would fill a small volume, but a few words will make it intelligible.

Naning, now included in the Settlement of Malacca, was formerly one of the Nine States—the original *Negri Sembilan*—founded by Sumatran immigrants, who crossed the Straits of Malacca in the fifteenth and sixteenth centuries, and brought with them the Menangkabau Custom (*Adat Menangkabau*) of exogamous tribes, descent of property through females, and mild criminal procedure of compromise and reparation. Naning came under Portuguese influence, and afterwards (by treaty made in 1643) paid nominal tribute to the Dutch conquerors of Malacca; but remained in effect an autonomous and semi-democratic State, with a constitution of Chief (the Dato' Naning), Heads of Tribes, and Elders of Clans.

After the East India Company had replaced the Dutch, attempts to levy a full tribute led to the Naning War of 1831-1832: Dol Said, the Dato' Naning, made a stubborn resistance to the Indian troops, but finally succumbed; the tribal constitution was abolished (even the use of 'the terms *Dattoo* and *Sookoo*' was forbidden); and Naning became a Malacca 'District', divided into Mukims under territorial Penghulus.

In spite of political annihilation and the steady pressure of Colonial Courts and Law, the tribal Custom still survives with remarkable vitality in all matters affecting property, marriage and inheritance. The survival is due partly to the neighbourhood of Rembau, where the fuller *Adat* still survives; but it must also be

attributed in part to the natural fitness of the Custom for regulating the life of a peasant community of exogamous clans. Changed economic conditions are weakening its hold (ten years of the rubber industry, for example, have already left their mark); but it is the union of ancient customary law with a lenient British rule that has given the Naning peasantry so comfortable a lot with so few regrets for the past. When the Attorney General(1) referred to them a few years ago in the Legislative Council of the Colony, he quoted the famous lines:

O fortunatos nimium, sua si bona norint,
Agricolas!

This speech (or, rather, poem) is intended for recital by the Elder of a Clan at the formal ceremony of marriage, when the bridegroom, his clansman, comes in torchlight procession to the bride's house for payment of the bride-price. The escort, armed with spear and kris, and waging a realistic sham fight with the retainers of the bride, forces its way slowly through the crowded *kampong,* with charges, retreats and rallies; the torch-lit space under the coconut palms is filled with the swaying crowd of fighters; drums, fifes, guns, gongs and Chinese crackers make a continuous din; and the *sorak* war-cry or the shrill voices of the *dzikir*-singers round the bridegroom rise at intervals above the general tumult. At length the steps of the house are reached, a fee is paid to open the cord across the entrance, and the bridegroom, dressed in silks and loaded with armlets and anklets, is led up into the house by his friends. The Elder of the bride's clan is seated with his clansmen at the far end of the brightly lit verandah, and to him the speaker addresses the recital, pausing and raising his hands together in salutation (*sĕmbah*) at each recurrence of the words 'Homage, O Chief!'.

Ungkai Lisut informed me that these recitals are less regarded now than when he was young—wedding guests are more impatient for the arrival of curry and rice—and that he had recited the full speech only on two occasions. The first was the wedding of the daughter of Kathi Ahmad—a man of great note in the Kelemak Mukim in those days; the second, a marriage at Jelatang. On this latter occasion a 'very clever' man from Brisu, famous for his knowledge of customary sayings, was known to have been engaged 'to receive the bride-price' (*mĕnĕrima adat*): he would undoubtedly make an oration and put the bridegroom and his people to shame if they could not produce a rival speaker.

In these circumstances, although the bridegroom was not of his own clan, Ungkai Lisut was called on for help and invited 'to pay the bride-price' (*mĕngisi adat*); he accepted the invitation and delivered this recital. At the end of it the clever man from Brisu sat as discomfited and dumb as the Queen of Sheba

(1). The Hon'ble Mr. J. R. Innes (formerly a District Officer of Alor Gajah), in proposing an amendment of the Malacca Lands Ordinance, designed to secure the Naning Malays in safe enjoyment of their ancestral holdings.

after hearing all the wisdom of Solomon; there was no more spirit in him.

Ungkai Lisut's own account of his triumph was as follows:

"'What is this?' I said, 'No answer? Surely a drum should be beaten at both ends, not at one end only? Have I been displaying fine clothes to the blind, showing off a fine voice to the deaf? Am I both to spin the top and peg it as well? If you can go higher, show me the branches: if you can go deeper, show me the roots!'

The Brisu man made a sour face and kept absolutely dumb. When my people saw that he could not give an answer they raised three loud cheers, and then I paid over the bride-price and we went on with the wedding."

The recital falls naturally into three divisions:

First, a prelude, addressed to the Elder of the bride's clan and the wedding guests (lines 1 to 51);

Second, a Song of Origins (*Těromba*), telling the myth of the two Malay Customs (the law of Talion and the law of Reparation) and the coming of Menangkabau immigrants to the Peninsula (lines 52 to 276);

Third, a peroration, telling of the speaker's present purpose—the marriage of his clansman (lines 277 to 330).

It is not easy to find an English parallel to this form of composition, but the 'Song of Origins' recalls at times the tone and mood of an older Oriental poem—the 'historical' Psalm:

"I will open my mouth in a parable: I will declare hard sentences of old;

Which we have heard and known: and such as our fathers have told us.....

When there were yet but a few of them: and they strangers in the land;

What time as they went from one nation to another: from one kingdom to another people.....

That their posterity might know it: and the children which were yet unborn."

If we want to feel whether the 'Song of Origins' is good poetry or not we must picture the crowded wedding-feast, and the old man reciting the tale of the Custom (with gesture and beat of drum at each cadence of the rhythmical accented verse) to the sons of Menangkabau 'in a strange land': only then can we understand how good the work is, how fitted for its time and place, how full of true pleasure.

I am indebted for suggestions to several friends, in particular to Mr. J. E. Nathan, District Officer of Kuala Pilah, whose inquiries with Negri Sembilan Chiefs have greatly helped the elucidation of some obscure passages in the Malay text.

Teromba.

Malim Kunong Malim Kinang
Singgah di-rumah Bilal Lata:
Makan sireh dengan pinang,
Saya 'nak mulaï pangkal kata.

Terbang balam terbang merbah,
Terbang melayap ka-dalam padi:
Memberi salam serta sembah,
Sembah lalu salam kembali.

Baju Jakun dari hulu;
Anak undan di-permatang tebat:
Sembah ampun Dato' Penghulu!
Memberi salam pada nang rapat.

Anak sembilang di-atas langsat;
Ayer dalam Sungai Landai:
Saya membilang mana nang dapat;
Nang tinggal sama di-pakai.

Bukan lebah sa-barang lebah,
Lebah hinggap dalam chempaka:
Bukan sembah sa-barang sembah,
Sembah saya sembah pesaka.

Bukan lebah sa-barang lebah,
Lebah hinggap di-hujong akar:
Bukan sembah sa-barang sembah,
Dari hujong sampai ka-pangkal.
Sembah, Dato'!

Ada-lah pebilangan adat:
Mengaji kapada alif,
Membilang kapada esa;
Pebilangan pada nang tua-tua.
Perkhabaran pada nang kechil-kechil.

Apa perkhabaran nang kechil-kechil?
Sa-pertama waktu yang lima,
Kedua hari yang tujoh,
Ketiga bulan yang dua-belas,
Keempat tahun yang 'lapan.

Apa pebilangan nang tua-tua?
Alam beraja,
Luak berpenghulu,
Sukn bertua,

Translation.

The Wedding Guest recites a verse of greeting to the Chief of the Bride's clan.

Astrologers and sages twain
Are come to Bilal Lata's door.
Friends, chew the betel nut, and deign
To listen to a tale of yore.

The ground-dove and the nightingale
Above the planted rice are fleeting:
'Homage!' I cry to you, and 'Hail!',
And you, O friends, return my greeting.

A country coat of dusky hue!
A eygnet white in reedy nest![1]
'Homage!', O Chief, I ery to you,
And 'Hail!' to every wedding guest.

Deep, deep, the Landai waters flow!
A stinging fish among the fruit!
I tell the story that I know,
But tales forgotten are not mute.

The bee no bee of eommon wing—
The bee upon the *champak* flower!
No eommon song the song I sing—
A song of legendary power.

Goodly the bee, of golden wing,
Alighting on the flowery sprays!
Goodly the ancient song I sing,
A bond with bygone yesterdays.
Homage, O Chief!

And a prelude of ancient customary wisdom

Now the saying of the eustom runs:
Spell from the letter A!
Count from the figure I!
Tradition is with the old,
Report is with the young.

What is the report of the young?
The Hours that are five,[2]
The Days that are seven,
The Months that are twelve,
The Years that are eight.[3]

What is the tradition of the old?
For the Realm a Ruler,
For the Province a Chief,
For the Tribe a Head,

Anak buah beribu-bapa,
Orang semenda bertempat-semenda;
Galas bersandaran,
Perahu bertambatan,
Dagang bertepatan.

Maka ada pebilangan pula:
Nau pangkat turun,
Pulai pangkat naik,
Manusia berpangkat-pangkat,
Dari pangkat nang tua sampai pangkat nang kechil,
Mengikut-lah pebilangan daripada suku yang empat telapakan 'lapan.

Sembah, Dato'!

Ada pun pebilangan yang di-pakai itu
Pebilangan yang turun di-Menangkabau,
Tanah yang bernama
Sa-lilit Pulau Percha,
Sa-lembang Tanah Melayu,
Sa-bingkal tanah terbalek,
Sa-helai akar putus,
Sa-batang kayu rebah.

Siapa yang empunya bilangan?
Maharaja Di Raja,
Turun di-Gunong Berapi,
Tempat sialang berlantak besi,
Tempat kemuntong membilang bungkur,
Tempat penyengat bertimbal jalan.

Sembah, Dato'!

Maka turun-lah Maharaja Di Raja,
Turun ka-Periangan Padang Panjang,
Tempat sesap berjeramian,
Tempat tunggul berpemarasan,
Tempat pendam berkuburan,
Hendak mendirikan Istana di-Periangan Padang Panjang.

Yang jauh berpanggilan,
Yang dekat berimbauan:
Yang jauh sudah datang,
Yang dekat sudah tiba.

Maka bertitah-lah Maharaja Di Raja,
Kapada orang di-dalam Periangan Padang Panjang:
'Tepong tawar di-buat,
Akar di-tetas,
Kayu di-tetak,
Tanah di-gali!'

For the Clan an Elder,
For the Bridegroom the Kin of the Bride;([4])
For the burden a support,([5])
For the boat a mooring,
For the stranger a surety.

And there is another saying:
The sugar-palm grows down to death,([6])
The elm grows up to death,
But man endures in generations,
From the generation of the old to the generation of the young,
Obeying the tradition of the Four Tribes and the Lesser Eight.([7])

Homage, O Chief!

Now the tradition that they keep
Is the tradition that came down in Menangkabau,
The land that is called
The circle of the Isle of Sumatra,
The stretch of Malay Land,
Wherever a clod of earth is turned.
Wherever a trail of creeper cut,
Wherever a tree-trunk felled.

The song tells of the revelation of the Custom in Menangkabau.

From whom came the tradition?
From Maharaja Di Raja,([8])
Who descended from the Hill of Fire,
Where the hiving trees are pegged with iron,([9])
Where wasps haunt every knotted bole,
Where hornets guard the path on either hand.

Of the coming of the King, Maharaja Di Raja.

Homage, O Chief!

And Maharaja Di Raja came down,
Down to the plain of Padang Panjang,
A place of stubble and severed scrub,([10])
A place of stumps and tree-trunks felled,
A place of graves and upturned earth,
To build him a Palace there in the plain of Padang Panjang.

The far folk were bidden,
The near folk were called:
The far folk came,
The near folk met together.

Then spake Maharaja Di Raja
To the folk of the plain of Padang Panjang:
'Mix ye the magic rice-paste,([11])
Cut ye the creeper,
Fell ye the tree,
Delve ye the sod!'

Of the building of his magic Palace

Kemudian tepong tawar di-buat di-renjiskan,
Akar di-tetas di-ikatkan,
Kayu di-tetak di-tindiskan,
Tanah di-gali di-timbunkan,
Istana di-dirikan:
Istana bernama Tiang Teras Jelatang,
Bertaboh pulut-pulut,
Bergendang seleguri.

Istana sudah, tukang di-bunoh:
Tukang tidak mendua kali.

Di-situ-lah tempat pesaka yang terletak.
Tempat kebesaran yang terlonggok,
Tempat tombak yang berhuraian,
Tempat pedang yang bersampaian.

Apa pesaka yang terletak?
Keris bisa Sempana Tempang:
Menitek sa-titek ka-laut
Menjadi tumpah karam,
Menitek sa-titek ka-darat
Menjadi siar bakar.

Apa kebesaran yang terlonggok?
Sa-pertama tali pengikat,
Kedua pedang pemanchong,
Ketiga besi penindeh,
Keempat keris penyalang.

Sembah, Dato'!

Maka bertitah-lah Maharaja Di Raja,
Suroh menghimpunkan orang
Isi negeri Periang Padang Panjang.
Maka berhimpun-lah rayat,
Yang patah datang bertongkat,
Yang buta datang berhela,
Yang pekak datang bertanya:
Yang baik apa-tah lagi?
Orang sudah terkampong,
Raja menobat,
Penghulu berkerojan.

Maka bertitah Raja kapada Penghulu yang dua sila,
Dato' Perpateh Pinang Sa-batang dan Dato' Temenggong:
'Bukit sama di-daki,
Lurah sama di-turuni!
Gantang sama di-tolok,
Chupak sama di-pawai,

And straight the magic paste was mixt and sprinkled,
The creepers were cut and tied,
The trees were felled and piled,
The sods were delved and heaped,
The Palace was raised:
The Palace called 'Pillars of Tree-nettle Trunks',
With big drums all of mallow stems,
And little drums all of star-apple stalks.(12)

The Hall was built, the builder slain.
The builder shall not build again!(13)

There in the Palace was the royal heirloom set,
There were the royal emblems stored,
There were the spears with tasselled knots,
There were the swords in scabbards hanging.

Of the Royal Kris.

What was the royal heirloom?
The poisoned kris, the 'Lucky Cripple':
One drop of poison shed to sea
Makes storm and shipwreck,
One drop of poison shed to land
Makes fire and conflagration.

And of the Royal Emblems.

What were the royal emblems?
The cord to bind,
The sword to sever,
The iron to hold,(14)
The kris to slay.

Homage, O Chief!

How the King would have made a dual dominion for the two Chieftains.

Then spake the King, Maharaja Di Raja,
Bade call together the people,
The folk of the land of Padang Panjang.
And straight the people came,
The halt came on crutches,
The blind came with a guide,
The deaf came asking the way:
Of the hale what need to tell?
The Folk were met together,
The King held his state,
The Chiefs made festival.

Then spake the King to the Chieftains twain,
Dato' Perpateh Pinang Sa-batang and Dato' Temenggong:(15)
'Together climb the hill,
Together descend the valley!
Together trim the measure,
Together test the scales,

Adat sama di-katakan!
Bertimbang sama berat,
Berbahagi sama banyak—
Gedang sama gedang,
Keehil sama keehil!
Mendapat sama laba,
Chiehir sama rugi,
Mengukur sama tinggi,
Mengidas sama gedang!
Berat sama di-tating,
Ringan sama di-letakkan,
Dek Penghulu yang dua sila!'

Sembah, Dato'!

Maka menjawab-lah Penghulu yang dua sila:
'Sembah ampun, Tuanku!
Tutoh dahan meranti,
Buat bahu kilangan:
Di-bunoh patek 'mati,
Tuanku juga yang kehilangan!

Nau sa-batang dua sigai,
Sa-jinjang dua pelesit,
Satu negeri dua Penghulu,
Kepantangan adat dengan pesaka,
Alamat negri akan gadoh!'

Maka bertitah-lah Sultan Maharaja Di Raja:
'Orang ehulas boleh di-umpohkan,
Orang lambat boleh di-nanti,
Orang berebut boleh di-bahagikan:
Orang ta'mahu apa-kan daya?'

Sembah, Dato'!

Maka lepas daripada itu
Turun-lah Maharaja Di Raja,
Membawa Penghulu yang dua sila,
Turun ka-tempat pembahagian,
Turun ka-laut ka-Bandar Rokan,
Tempat perahu yang silang-sali,
Tempat dayong yang lentang-lentong,
Tempat galah yang legah-legoh:
Di-situ-lah tempat pembahagian,
Dato' Temenggong dengan Dato' Perpateh—
Menghilir ka-Kampar Kiri,
Menghulu ka-Kampar Kanan.

Sembah, Dato'!

Together declare the custom!
Weigh with an equal weight,
Divide with an equal share—
If great together great,
If small together small!
Profit with equal gain,
Forfeit with equal loss,
Mete to an equal height,
Span to an equal breadth!
Together bear the heavy load,
Together lay down the light,
O ye Chieftains twain!'

Homage, O Chief!

Then made answer the Chieftains twain:
'Pardon we crave, O King!
The loppèd bough, though leaves be shed,
Will serve to shaft a grinding mill:
Slay us!—But if thy slaves be dead
Thine too the irreparable ill![16]

How they would not obey his decree.

One sugar-palm two climbers,[17]
One master two familiar spirits,
One land two Chiefs—
These things are abhorred by custom and tradition,
A token of strife to come on the land!'

Then spake the King, Maharaja Di Raja:
'For the sluggard a task may be set,
For the laggard we may tarry,
For the greedy we may divide:
But what availeth us with the froward?'

And how the King divided the dominon.

Homage, O Chief!

And thereupon
The King Maharaja Di Raja went down,
Down with the Chieftains twain,
Down to the place of division,
Down to the sea at Bandar Rokan,
Where the ships lie moored in criss-cross maze,
Where the oars creak and groan,
Where the boat-poles clank and thud:
There was the place of division
Of Dato' Temenggong and Dato' Perpateh—
Down stream to Kampar Kiri,
Up stream to Kampar Kanan.

Homage, O Chief!

Menghilir ka-Kampar Kiri!
Tempat ayer yang bergelombang,
Tempat ombak yang memecbah,
Tempat pasir yang memuteh,
Tempat beting yang menyulur,
Tempat pulau yang menanjong,
Tempat dagang keluar masok,
Tempat saudagar berjual-beli:
Siapa yang empunya?
Dato' Temenggong Bendahara Kaya.

Maka mengundang-lah dia:
Siapa berhutang siapa membayar,
Siapa salah siapa bertimbang,
Siapa bunoh siapa kena bunoh,
Itu-lah adat Dato' Temenggong Bendahara Kaya.

Sembah, Dato'!

Kemudian menghulu ka-Kampar Kanan!
Tempat ayer sa-gantang sa-lobok,
Tempat pasir tambun-menambun,
Tempat batu hampar-menghampar,
Tempat akar berjembet daun,
Tempat kayu bersanggit dahan,
Tempat tupai turun naik,
Tempat kera berlompat-lompatan,
Tempat berok berbuai kaki,
Tempat si-papas berulang mandi,
Tempat si-dengkang berulang tidor,
Tempat enggang terbang lalu,
Tempat ular tidor berlengkar,
Tempat musang tidor bergelong,
Tempat katak berbunyi malam,
Tempat siamang bergegauan,
Tempat ungka bersayu hati,
Tempat puntianak berjerit-jeritan,
Tempat gunong yang tinggi padang yang luas.

Maka di-pandang pula padang yang luas,
Tampak binatang dua kaki,
Pandang jauh gagak hitam,
Tengok dekat bangau puteh,
Sayap-nya lebar kepak-nya panjang,
Membubong tinggi,
Mengelebang menyisir awan,
Hinggap kayu meranting,
Mana yang jauh tampak-lah dia.

Down stream to Kampar Kiri!
Where the water comes in rolling billows,
Where the waves break white in foam,
Where the beaches glare in the sun,
Where the sand-banks stretch seaward,
Where the long islands lie on the tide,
Where the merchandise goes out and in,
Where the traders sell and buy:
Who was the sovereign there?
Dato' Temenggong Bendahara Kaya.

The song tells of the seaward realm of Dato' Temenggong.

And there he made this law:
The debtor shall quit the debt,
The sinner shall pay the forfeit,
The slayer shall be slain.
That was the Custom of Dato' Temenggong Bendahara Kaya.(18)

And of his Law of Talion.

Homage, O Chief!

And then,
Up stream to Kampar Kanan!
A place of pools, a gallon to each,
A place of sandy banks and ledges,
A place of boulders scattered and heaped,
A place of climbing and twining creepers,
A place of tangled and chafing boughs;
Where squirrels race and frisk on the trees,
Where monkeys leap from branch to branch,
Where long-armed apes dangle and swing,
Where mouse-deer nightly come to bathe,
Where water-voles return to slumber,
Where the hornbill flits and passes by;
A place of snakes sleeping and coiled,
A place of wildcats sleeping curled,
A place of bullfrogs nightly croaking,
A place of black apes howling and calling,
A place of gibbons sadly moaning,
A place of birth-ghosts shrieking and wailing,(19)
A place of high hills and open glades.

Of the landward realm of Dato' Perpateh.

And they looked to the open glade,
And were ware of a two-legged fowl,
Beheld from afar a black crow,
Seen near at hand an egret white,
Broad of wing and long of pinion,
Soaring aloft,
Skimming along cloud-high,
Alighting on a leafless tree,
Kenning all things afar.(20)

And (in the parable of a strange fowl seen therein) of the Custom that he made.

Maka pulang-lah negeri itu
Kapada Dato' Perpateh Pinang Sa-batang.
Maka mengundang-lah dia:
Chenchang berpampas,
Bunoh berbalas—
Anak di-panggil makan,
Anak buah di-sorongkan balas;
Gawar berbeli;
Kupur tambat:
Dendang beli darah,
Diat beli nyawa,
Upah beli penat:
Sah salah bertimbang,
Sah hutang di-bayar,
Sah piutang di-terima;
Sesat ka-hujong jalan—
Balek ka-pangkal jalan!
Sesat ka-hujong kata—
Balek ka-pangkal kata!
Itu-lah adat Dato' Perpateh Pinang Sa-batang.

Sembah, Dato'!

Maka kemudian daripada itu di-bilang pula,
Pesaka yang turun dari Pagar Ruyong,
Turun ka-Periangan Padang Panjang,
Menghilir sungai tiga laras,
Sa-pertama Kuantan, kedua Kampar, ketiga Batang Ari.
Rantau berturut dengan undang,
Negeri bertempek dengan pesaka,
Kampong berbunyi berketak tangga.
Raja bertitah di-istana-nya,
Penghulu mengundang di-balai-nya,
Lembaga berkata di-telaga-nya.

Sembah, Dato'!

Maka lepas daripada itu ada pebilangan pula:
Asal-asal usul-usul,
Asal jangan di-tinggalkan!
Bertuan ka-Menangkabau,
Beraja ka-Johor,
Bertali ka-Siak,
Berpengkalan ka-Melaka,
Bermak ka-Naning,
Berulur-jumbai ka-tanah Jelebu.

The Law of Dato' Perpateh, the Law of Reparation.

And all that land was given
To Dato' Perpateh Pinang Sa-batang.
And there he made this law:
Whoso wounds shall atone,
Whoso slays shall replace—
Bidding a son to the feast,
Sending a clansman to replace the slain;([21])
Whoso bargains shall buy;
Whoso boasts shall recant;
The blood-price redeems the blood,
The life-price redeems the life,
The hire-price redeems the toil;
If the sin is clear the forfeit is paid,
If the debt is clear the debt is quitted,
If the credit is clear the credit is received;
Astray at the end of the track—
Back to the start of the track!
Astray at the end of the talk—
Back to the start of the talk![22]
That was the Custom of Dato' Perpateh Pinang Sa-batang.

Homage, O Chief!

The song now tells how the people multiplied in Menang-kabau.

And now my tale proceeds,
Of the tradition that came from Pagar Ruyong,
Down to the plain of Padang Panjang,
Down the streams of the three rivers,
Kuantan, Kampar, and Batang Ari:
Each river-reach obeyed its Chief,
The land was at peace, the custom reigned,([23])
The hamlets rang with voices, the house-ladders creaked with tread.
The King gave sentence at the Palace,
The Chief gave judgment at the Hall,
The Headman gave order at the Well.

Homage, O Chief!

And how from among them came oversea the folk of the Negri Sembilan.

And after that there is another saying:
Our sires, our origins,
Forget we not our origins!
Menangkabau our overlord,
Johor our Raja,
Siak our ally,
Malacca our landing-place,
Naning our mother,
The land of Jelebu our offshoot![24]

Maka di-bilang pula
Dek Penghulu yang empat sila,
Anak Batin Maha Galang:
Sa-pertama, Petra Indera Pahlawan,
Kedua, Lela Perkasa Setiawan,
Ketiga, Maharaja Lela Sedia Raja,
Keempat Paduka Alam Penghulu Adil.
Semujong balai melintang,
Johol balai bertingkat,
Jelebu balai balairong,
Rembau tanah berkerojan,
Seri Menanti tanah mengandong.

Maka di-bilang pula:
Chenchang tiga chenchang,
Tingkat tiga tingkat:
Di-rentang panjang,
Di-gumpal sengkat.

Chenchang sa-kali chenchang,
Kerat sa-kali kerat:
Chenchang-menyenchang,
Kerat-mengerat.

Sembah, Dato'!

Maka lepas daripada itu di-bilang pula:
Mengkudu lagi bergawar,
Konon pula chempedak muda!
Penghulu lagi bergawa,
Konon pula saya yang muda!

Buah langsat, kemaran kandis—
Arak ka-Bentan akan memelihara-nya!
Gedang kasad saya ka-mari,
Menengar intan berita-nya.

Bintongan ambilkan tangga,
Akan tangga Manggawari:
Junjongan mengimbau saya,
Menengar intan di-dalam negeri.

Chenchang batang lumai-lumai,
Akan menuba si-Batang Ari:
Sunggoh saya di-suak sungai,
Ada maksud saya ka-mari.

Of their Chiefs.

And then the saying tells
Of the four Chiefs,
The sons of Batin Maha Galang:
First, Petera Indera Pahlawan,
Second, Lela Perkasa Setiawan,
Third, Maharaja Lela Sedia Raja,
Fourth, Paduka Alam Penghulu Adil.([25])
For Sungai Ujong a hall athwart,
For Johol a hall of tiers,
For Jelebu a hall of assembly,([26])
Rembau the place of installation,
Sri Menanti the Royal home.

And of their tribal polity.

And after that the saying runs:
The stroke, the triple stroke,
The court, the triple court:
Stretch out the cord—how long!
Roll up the cord—how short!

And the stroke, the single stroke,
The cut, the single cut:
The stroke that divides,
The cut that severs.([27])

Homage, O Chief!

The Wedding Guest now hints in homely verse the purpose of his coming.

And now my story runs:
Even sour plums are watched, we know:
The more, then, ripening jack-fruit green!
Even a chief to lords bows low:
The more, then, I so poor and mean!

The damson droops, the berries wither—
Their bloom at Beutan Isle repair!
Faint with desire am I come hither—
Desire to win a jewel rare.

Bintongan took away the stair
And Manggawari mourns in vain:
I come to take a jewel rare—
Thy loss will be my precious gain.

Chenchang batang lumai-lumai,
To fish the Batang Ari stream![28]
From far I come with weary foot
To seek the jewel of my dream.

Ayam puteh terbang siang,
Terbang hinggap papan gendeng,
Berkili-kili gading,
Mengelebang-ngelebang 'laman yang luas,
Berseri-seri kampong yang besar,
Akan gembala rumah yang gedang.

Ayam hitam terbang malam,
Hinggap di-rumpun pandan,
Kukut-nya ada tampak-nya tidak.

Kain puteh sa-belit,
Sa-belit di-buat pengikat timba:
Chelaka tanjong berbelit,
Belum di-chari sudah tersua.

Sembah, Dato'!

Maka lepas daripada itu di-sebut pula bilangan
Dek suku yang empat telapakan 'lapan:
Sa-pertama tali berwaris,
Kedua tali pesaka,
Ketiga tali bersemendaan:
Tali berwaris ta'boleh putus,
Tali pesaka ta'boleh di-ubah,
Tali bersemenda ta'boleh chachat.

Maka lepas daripada itu
Adat tidak menggalang,
Hukum tidak menghambat,
Harus bersemenda bersemendaan,
Chachat jangan chedera jangan.
Janji di-laboh di-muliaï,
Janji sampai di-tepati:
Maka ini-lah saya datang,
Laksana sikat kurang pendapat,
Laksana jalan kurang pasar,
Saya datang menepati janji,
Mengisi adat,
Serta anak buah.

Habis kata.

Sembah, Dato'!

The worth of the Bride.

A white fowl flies by day,
Flies and alights on the gable edge,
With anklets of ivory,
Flitting about a spacious court,
The pride of a wide demesne,
Fit queen for a goodly house!

And the unworthiness of the Bridegroom.

A black fowl flies by night,
And alights on the screw-pine clump,
His croak is heard, but he is not seen.

A single twist of linen white
Will serve to make a bucket-string:
Unsought they met their troth to plight—
Curse on the stream meandering![29]

Homage, O Chief!

The Wedding Guest now recites the Marriage Custom.

And after that is said this saying
Of the Four Tribes and the Lesser Eight:
First the tie of the kin,
Second the tie of the custom,
Third the tie of the wedlock:
The tie of the kin may not be severed,
The tie of the custom may not be changed,
The tie of the wedlock may not be marred.

And tells of the making of the marriage bond to fulfil which he (all unworthy) is now come.

And so it was, that
Custom set no bar,
Religion set no ban,
To this marrying and giving in marriage,
Without blemish and without stain.
A bond was made and proclaimed,
A bond due is fulfilled:
And therefore come I now,
Like a harrow that harrows amiss,
Like a street of little traffic,
I come to fulfil the bond,
I pay the bride-price,
I bring the bridegroom my kinsman.[30]

My tale is told.

Homage, O Chief!

Notes.

1. *Lines 9-10.* There may be a hidden reference to the 'dark' bridegroom and the 'fair' bride: compare lines 294-302.
2. *Line 32.* The Muhammadan hours of prayer.
3. *Line 35.* The cycle of eight Muhammadan years (and the method of computing it) is described in The Achehnese, Vol. 1, page 197.
4. *Line 41.* Under Menangkabau exogamous custom the bridegroom on marriage enters into the tribe of the bride, is subject to her family, lives in her house, and tills her fields. On divorce the children of the marriage remain with her, the husband removes his personal property, joint earnings or debts are divided.

   See Naning Proverbs (Journal No. 67), and A Naning Wedding-speech (Journal No. 72).
5. *Lines 42-44.* The meaning is: a stranger entering a Menangkabau country or colony must attach himself definitely to some clan that will 'support' him by going surety for his debts and provide a 'mooring' where he may be found. Only then can he be accepted in marriage by another exogamous clan. Without such ties he is called 'a stroller' or 'a drifter' (*dagang wayang, dagang hanyut*).
6. *Lines 46-48.* These lines (of which there are several versions) are very difficult. Mr. I. H. Burkill, Director of Gardens, S. S., has in reply to inquiries sent me the following note which supports the translation given:

   "The *Nau,* or *Kabong* (Arenga saccharifera), certainly dies downwards. It does not flower until it is aged and then it sends out bunch after bunch of flowers from dormant buds, commencing at the top and exhausting itself with the lowest.

   The *Pulai* (Alstonia scholaris), like most forest trees, when it dies....dies first at the top."

   Mr. A. Caldecott in his Jelebu Sayings (Journal No. 78) gives:

   Pulai nan pangkat naik,
   Manusia berpangkat turun,

   and translates,

   The pulai tree broadens as it goes up,
   Family trees as they descend.

   A similar text is given in Kitab Kiliran Budi, No. 627; both readings seem defective.

7. *Line 50.* Of the original twelve tribes only four are now known in Naning—the Seri Melenggang, Tiga Batu, Mungkal, and Anak Melaka; but each has many exogamous sub-clans in many different Mukims. Their heads were known as the 'Pillars of the Hall' of the Dato' Naning (*Tiang Balai*); the word *telapakan* appears to mean the outer platform that surrounds the *Balai* slightly below the level of its floor.

A full description of the twelve tribes in Rembau is given by Parr and Mackray in Rembau (Journal No. 56); see also Notes on the Negri Sembilan, Part 2, in Papers on Malay Subjects (F. M. S. Government Press).

8. *Line 61.* Maharaja Di Raja was the mythical Sultan of Menangkabau who—according to Naning tradition—divided the empire of the world with his two brothers Maharaja Depang (Emperor of China) and Maharaja Alif (Emperor of Rome and Byzantium). All three (according to the same tradition) were sons of Alexander the Great; who was himself the ninety-first and last child of Father Adam, and—the ninety elder offspring having been paired off in Ptolemaic fashion—was provided (on the special intercession of the Prophet Muhammad) with a heaven-sent wife known as Tuan Puteri Siti Kayangan.

Newbold gives a somewhat similar tradition. All the Peninsular Sultans claim descent from Alexander the Great through the Sassanidae; the mythical ancestry of the Negri Sembilan Rulers is given in Seri Menanti (Papers on Malay Subjects, F. M. S.).

9. *Line 63.* This line might be translated—'where swarming bees have stings of steel', and this would agree in sense with the two following lines; but the translation in the text is most probably correct. Trees where bees regularly hive are in some places considered a perquisite of the Raja, and pegs (*pating*) are hammered into the trunk to facilitate climbing. So too *durian* trees in the jungle: a line frequently found with the line in the text is—

Tempat durian di-takok Raja,
Where the *durian* trees are notched by the Raja.

The three lines 63 to 65 convey the idea of forbidden Royal ground (*tanah larangan Raja*).

10. *Lines 69-71.* These three lines are now a proverbial expression for the three stages of Menangkabau jurisdiction. They are clearly out of place in this context.

The word *sesap* means (like the more common word *tebas*), 'to fell small scrub, clear undergrowth'. *Berpemarasan* refers not to the levelling of earth, but to the cut ends of the severed trunk and the stump.

The lines are a noted crux and have received many translations, none of them very satisfactory. Mr. J. E. Nathan informs me that the three lines mean in Negri Sembilan the *Lembaga,* the *Undang,* and the *Raja* respectively (the Tribal Head, the Chief, and the Ruler, lines 37-39 above); but no Malay can explain how they came to get this secondary meaning.

I suggest that the connection is as follows: the three lines describe three stages of clearing and preparing land for a grave, viz., cutting down the scrub (*tebas*), felling the trees (*tebang*), digging the pit (*pendam*); and so, metaphorically, the graded jurisdictions of the Tribal Head, Chief, and Ruler. They might be paraphrased:

'Where scrub has been cut, stubble is found;
Where stumps remain, trees have been felled:
Only where a pit has been dug is a grave made'.

In other words, the jurisdictions of the Lembaga and Undang are limited, and their decisions are not final ('stubble' or 'stumps' are left): it is the Raja who is the ultimate fountain of justice (*keadilan*) and the final court of appeal.

See also note on lines 268-275, below.

As to the respective jurisdictions of the three Courts, see Rembau, chapter 2 (Journal No. 56), and Notes on the Negri Sembilan, Part 2.

11. *Line 79.* For the use of ceremonial rice-paste and Malay building ceremonies see Malay Magic (Skeat).

12. *Lines 88-90.* The magic Palace of Pagar Ruyong—one of the royal marvels (*kebesaran*) of the Sultans of Menangkabau. The miracle was the supernatural size of the nettle, mallow, and star-apple, that could furnish pillars and drums. The drums were covered with the 'skin of lice' (*kulit tuma*).

The Menangkabau Regalia included (among other childish prodigies) 'the diadem of the Prophet Solomon; the mountain where grow the plaintive bamboos which entrap wild birds by the fascination of their melody; the elephant Sakti; the *padi,* Sitanjo Bani, on which His Majesty feeds at mid-day; the flower Seri, the odour of which extends a day's journey—it is sown, grows up, produces leaves, flowers and fruit, in a single day'; and many other strange and curious things. A list of the Regalia is given in Newbold, who translates from a Malay document. See also a footnote on page 28 of Malay Magic.

The Malay text from which Newbold translates will be found in Volume 921 of the Society's Library in Singapore, a very interesting work.

A curious corruption of line 89 may be found incorporated in a charm addressed to the Demon Sungkai (Malay Magic, page 105):

Bertaborkan batang purut-purut,

translated 'Strewn over with the stems of *purut-purut*'—whatever that may mean!

13. *Lines 91-92.* It has been suggested that the 'killing' of the architect does not seem a Malay idea—and that *bunoh* here means only that he was prohibited from practising his art. That is a possible translation of *bunoh;* but (apart from the fact that most Malay romance is borrowed from the Hindu), I think the meaning here is the primary one of kill. There is a parallel in the story of Awang Sulong Merah Muda: a tooth-filer is hired for him at a fee of $28 and then killed

(*Sa-hari sudah tukang di-bunoh,*
Jangan tertiru di-Měngkasar),

shrouded, buried, and feasted over for seven days. And in the story of Anggun Che' Tunggal, for the building of the hero's ship—

Tiga-puloh di-bunoh tukang
Baharu di-ambil tukang bongkok

(Dr. Winstedt translates:
'Thirty craftsmen slain, they summoned
Hunch-back exile from Macassar.').

14. *Line 106. Besi penindeh* seems to mean the iron prong used to 'hold' an *amok* runner.

But it might also mean iron weights used for torture, similar to the *peine forte et dure,* a form of torture that was legal in England until the reign of George III.

Lines 104-107 are out of their context: the 'cord' belonged to the Lembaga, the 'kris' to the Undang, and the 'sword' to the Raja. See Rembau, page 104, and Notes on the Negri Sembilan, pages 40-42.

15. *Lines 120-121.* The 'Chieftains Twain' are the famous lawgivers of Malay myth.

Newbold says: "The lawgivers, Kai Tumungong and Perpati Sabatang, were brothers, and pretended, by Mohammedan writers, to have been among the forty persons who went with Noah into the ark. Some say that Perpati was no other than Japhet: others, with more plausibility, affirm that Perpati is a corruption of the Hindoo Prajapati, signifying Lord of creatures; and that the two brothers were ministers of one of the Hindoo sovereigns of Menangkabau, who reigned long before the introduction of Islam.

The Javanese, however, claim the names Perpati and Tumungong as appertaining to two high officers still extant in that country, viz. Pati, a minister, and Tumungong, an inferior sort of ruler and magistrate. The latter of these titles is in common use in Malayan countries; for instance, the Tumungong of Johore."

The word *sila* is used as a numeral coefficient for Chieftains—an interesting use not, I think, recorded in dictionaries.

16. *Lines 141-144.* This *pantun* seems to be a commonplace for deprecation of a Raja's wrath; it is used by the midwives in the Hikayat of Awang Sulong Merah Muda (Malay Literature Series, No. 5).

17. *Line 145.* The 'climber' (*sigai*) is a bamboo pole by which the tapper climbs to tap the blossom of the palm (*mayang*) for the sugar-juice; two poles to one tree imply either a thief or a disputed claim: in Naning the line is a proverb for a lady with a lover as well as a husband. (See Malay Proverbs, 42, in Journal No. 67).

18. *Lines 180-183.* For a discussion of the *Adat Temenggong* see Papers on Malay Subjects, Law, Introductory Sketch (Wilkinson). Mr. Wilkinson considers that the *Adat Temenggong* is simply the *Adat Perpateh*—the true law of the Malays—in a state of disintegration after exposure to the influence of Hindu despotism and Moslem Law, and administered on autocratic lines.

The *Adat Temenggong* is, in fact, the law of a sea-faring mercantile community; the *Adat Perpateh* is the democratic Custom of an inland folk away from foreign intercourse. Hence the well known proverb

Bodoh Menangkabau yang tiada menumpoh laut
(Stupid the Menangkabau folk that have no footing on the sea)

—a proverb very pleasantly illustrated by a Rabelaisian dialogue in Tjakap-tjakap Rampai-rampai (Batavia, 1868).

19. *Lines 186-202.* These lines, describing Malay forest where the upper waters of a river narrow to rapids, are one of the most famous passages in Malay literature; fragments appear in many forms in many Hikayat.

20. *Lines 205-212.* The strange fowl, observing everything and visible to all, is a symbol of the mild democratic *Adat Perpateh,* impartial, even-handed, and understood of every peasant.

21. *Lines 217-219.* The principle of reparation and restitution under the *Adat Perpateh* extended even to crimes of homicide. See Rembau, page 27:

'Death is regarded by the Custom as a diminution of tribal wealth. Hence in the case of murder an equivalent return was exacted from the murderer's tribe: not the death

of the murderer but the transfer of the slayer's blood-relation to the tribe of the slain. The murderer cannot make the substitution in person—his *tribe* must make good the damage inflicted. Hence his son—who (under the exogamic custom) cannot be a member of his father's tribe—is exempt, and his nephew suffers vicariously'.

On the *Adat Perpateh* principles of compensation and restitution see Rembau *passim*, and Papers on Malay Subjects, Law, Introductory Sketch.

22. *Lines 228-231.* These lines are a moral for judges—let inquiry be cautious and thorough. The metaphor is of a wriggling lizard (*biawak bengkong*), climbing slowly from the base to the top of a tree—a type for the cautious seeker after truth, not ashamed to retrace his steps when the line of inquiry has proved wrong.

See Malay Proverbs, 73, Journal No. 67.

23. *Line 240. Bertempek* is probably a phonetic form of *bertepat.* and has been translated accordingly.

24. *Lines 250-254.* The influence of Johor over the Menangkabau colonies of the Negri Sembilan probably dates from their foundation; it became weak after the installation of Raja Melewar as the first Sovereign of Negri Sembilan in 1773, and (in spite of some attempts by the late Sultan Abubakar to revive it) is now extinct.

The references to Johor and Siak have been usually explained (Rembau, page 101; Sri Menanti, pages 12 and 13) in relation to the appointment of the first Yam Tuan (Raja Melewar) in 1773; but the expression '*Johor our Raja*' seems inconsistent with this explanation.

Mr. Wilkinson refers the lines

Malacca our landing-place,
Naning our mother

to the same historical event. It is much more probable that the lines were in existence before that date and refer to the founding of the Negri Sembilan colonies in the 15th and 16th centuries.

25. *Lines 258-261.* These are the hereditary titles of the Chiefs (*Undang*) of Sungai Ujong, Johol, Rembau, and Jelebu.

26. *Lines 262-264.* The pavilions erected at Sri Menanti for the four *Undang* (of Sungai Ujong, Johol, Jelebu, and Rembau), when they come there for the installation of a Yam Tuan or for a periodical audience, are each of special design and position. See Journal No. 19, page 50; Negri Sembilan Government Gazette, August 1898; and Sri Menanti, section XII.

The Sungai Ujong pavilion is built at right angles (*melintang*) to the pavilion of audience (*balai pengadapan*). The

significance of this position is variously explained: probably the suggestion is that the Dato' Klana can bar innovations by the Raja.

The Johol pavilion is built with a tier. No one can explain this feature—not even the present Dato' Johol, whom Mr. Nathan consulted. It is thought by some to be connected with the tradition that the first Dato' Johol was a woman, whose *balai* was built with a raised floor screened by a curtain. I think this is probably correct. The shrine of the famous Kramat Hidup of Sungai Baru, Alor Gajah, was built in this fashion. When I visited her in 1908, the Kramat, a very handsome girl, was seated in her shrine within a yellow mosquito curtain, but emerged later to give me curry and tea.

Jelebu balai balairong—a 'hall of assembly'; another reading is *balai berlorong*, which gives no satisfactory sense.

The pavilion is actually a *balai serong*, 'a hall aslant', built at an angle to the Johol and Rembau pavilions. No good explanation has yet been given.

Rembau tanah berkerojan. *Berkerojan* is probably a phonetic corruption of *berkerjaan*, and the reference seems to be to the installation of Raja Melewar at Penajis in Rembau, in 1773.

27. *Lines 268-275*. This rather cryptic passage seems to contrast the long drawn out litigation of contentious persons (through the Courts of the Lembaga, Undang, and Raja) with the Menangkabau ideal of a quick and peaceful settlement by compromise.

See Malay Proverbs 51-89, in Journal No. 67, referred to above. The ideal is summed up in the following proverb:

Menang berkechundang,
Alah berketundokan,
Sa-rayu berjabat tangan.

Victory—a defeated foe;
Defeat—a bowed head;
Agreement—a joining of hands.

The point is: even successful litigation is unsatisfactory—it leaves an embittered foe.

28. *Lines 290-291*. In *tuba* fishing the juice of the pounded *tuba* root is poured into the river far upstream; the fish to escape the stupefying juice flee downstream and are stopped by a barricade and speared. A delightful account of a Tuba-fishing is given in Mr. W. G. Maxwell's book "In Malay Forests".

The connection between the two halves of this verse lies in the suggestion of the bridegroom coming from far upriver to win a bride downstream.

29. *Lines 303-306.* The sense of this verse is probably a *risqué* suggestion that the bride and bridegroom have already met together, while the old man, the speaker, was delayed by his winding (imaginary) journey downstream.

30. *Lines 310-328.* A fuller account of the *adat* of Naning marriage is given in my paper 'A Naning Wedding-speech', in Journal No. 72.

A Note on the *Pantun* and the prosody of the *Teromba.*

The *Pantun.*

The quatrains of the prelude and peroration are rough and rather bucolic verse, poor specimens of the *Pantun* art. They may be well compared with the very similar quatrains used at an Acheh wedding, and quoted by Snouck Hurgronje(1) with the following ing words'.

'.....the first two lines are not in any way connected in point of sense with the second pair but serve chiefly to supply rhyming words.'

This criticism is now hardly acceptable; and it seems possible without very strained interpretation to trace something more than mere assonance in the structure of most of the *Pantun* in the text. An attempt has been made in translation to bring out what element of sense-connection could be discovered in the couplets, but lost topical or local allusions (in lines 1 and 2, or 286 and 287, for example) make it impossible to recover the full intention of their author.

The prosody of the *Teromba.*

Marsden in dealing with Malay versification(2) recognised only two forms—the *shaer* and the *pantun*, and remarked: *"Rhyme is an essential part of Malay metrical composition, blank verse being unknown to the Malays"*. This judgment takes no account of such compositions as the present *Teromba,* or of the metrical passages that occur in romances like Awang Sulong Merah Muda or Malim Deman. The truth is, as Mr. Wilkinson has noticed, that 'much Malay prose-literature is in a transition stage'; it contains metrical and, occasionally, rhyming passages; it was composed not for reading but for recitation by a rhapsodist; and its appeal was to the ear and not to the eye.

The language of the *Teromba* is clearly metrical (in the sense of 'measured') throughout, and analysis shows the essential principle of the verse to be the recurrence in the lines of a regular number of stressed or accented syllables. The number varies—according to the length of the lines—from two to four. For example in the lines

(1) The Achehnese, Vol. 1, page 312.

(2) A Grammar of the Malayan Language, page 126.

Sa-lílit Pulau Pércha
Sa-lémbang Tanah Meláyu

there are two accented syllables in each line; in the lines

Témpat sésap berjerámian,
Témpat túnggul berpemárasan

there are three: and there are four in the lines

Témpat siálang berlántak besí,
Témpat kemúntong membílang búngkur.

I noticed in Ungkai Lisut's recitation of the verses that the accented syllables were strongly emphasized and that a distinct caesura was made in each line (in the lines containing three or four accented syllables it occurred after the word containing the second). The effect produced was a rhythmic recitative, slightly reminiscent of an intoned Psalm. In the lines with four beats it was observable that the second and fourth were much more emphatic than the first and third, and in the lines with three beats that the second and third were much more emphatic than the first. Further examination of the verses shows that in each case the most important words in the sentence are so placed that the accentual beat falls inevitably upon them, and they are lengthened in pronunciation, or pronounced with greater force, by a natural union of sense and rhythm.

It would, perhaps, be true to say that it is whole words (or word-roots), rather than syllables, that are accented, and that in each line—whatever its length—there are two key-words that both give its meaning and sustain the principal accentual beats.

For example, in the specimen lines already quoted

Tempat sesap berjeramian,
Tempat tunggul berpemarasan
Tempat sialang berlantak besi,
Tempat kemuntong membilang bungkur,

it is the eight underlined words

.....*clearing*.....*stubble*.....
.....*stumps*.....*severing*.....
.....*hiving-trees*.....*iron*.....
.....*wasps*.....*nodes*.....

that are chiefly stressed in recitation, just as it is these words that convey—in the elliptical or 'telegraphic' Malay idiom—the essential meaning of the lines. The metrical system is, in fact, bound up with the two main principles of Malay composition, balance and antithesis, on which a most interesting note will be found in Dr. Winstedt's Malay Grammar.

There is little doubt, I think, that this composition (like the metrical passages in Malay romances such as Seri Rama or Malim Deman) was originally intended for singing or recitative, with a beat of the drum (*rebana*), as in *pantun* singing, to mark each accented word.

In lines with four beats, such as

....*Turun ka-laut ka-Bandar Rokan,*
Tempat perahu yang silang-sali,
Tempat dayong yang lentang-lentong....

there is observable a certain superficial resemblance to the four-foot trochaic metre, most familiar in the song of Hiawatha—

....*Shē wās thĭnkĭng ōf ă hŭntĕr,*
Yoŭng ănd tāll, ănd vēry hăndsŏme,
Whō ŏne mōrnĭng ĭn thĕ Sprĭng-tĭme
Cāme tŏ bŭy hĕr fāthĕr's ārrŏws....

and the resemblance has led translators to adopt this rather monotonous metre for their versions of Malay metrical romances and *Teromba*. It is, however, clear that the Malay verse is not 'metrical' (in the sense of resolvable into 'feet' that scan), but accentual. As such it may be compared with an only slightly less primitive form of composition—the old English accented and alliterative verse, such as Beowulf:

....*Wállowing wáters, coldest of weáthers,*
Night wáning wán, while wínd from the North,
Báttle-grim blew on us; rough were the billows....

or Piers Plowman:

....*Déeth can dryvynge after, and al to dúste passhed*
Kynges and kynghtes, káysers and popes,
Manye a lóvely ládye and lémmans of knyghtes
Swówned and swélted for sórwe of hise dyntes.

Apart from the alliterative principle, and the far greater majesty of the English verse, there is a similarity of rhythm in the two forms. Just as the emphatic words in the Malay lines are marked by beat of the *rebana*, so were the accented and alliterated syllables of the English verses marked by a stroke of the harp. And it may be remarked in passing that although the Malay verse is primarily accentual there are evident traces in it of both the intermediate ornaments between *vers libres* and perfect rhyme, viz. assonance and alliteration. Both may be seen in the lines already quoted:

Tempat sialang berlantak besi,
Tempat kemuntong membilang bungkur.

The whole system of Malay prosody—including *pantun* structure—deserves more examination than it has yet received. The Jelebu Sayings, recorded by Mr. A. Caldecott in Journal No. 78, are particularly worthy of close study in this respect; so too are the metrical passages interpolated by Raja Haji Yahya ('an incorrigible rhymester,' as Dr. Winstedt calls him) in the various Hikayat edited by Dr. Winstedt and published in the Malay Literature Series.

Trengganu.

July, 1919.

Report on Malay Studies.

By C. O. Blagden.

(Read at the joint session of Orientalist Societies at Paris, July, 1920.)

I have been asked to contribute a report on the progress of Malay studies in recent years. This is a branch of research that is not often mentioned in meetings of Orientalist Societies; it plays but a very small part by the side of larger subjects as India, Islam, China, and the like. I am glad, therefore, to comply with the request. For practical reasons I must confine myself to Malay studies properly so called, excluding the numerous other languages and peoples of Indonesia. Even in regard to Malay studies proper, I can venture to deal only with the work done by British scholars: to take a wider range would occupy more time than I have at my disposal, and I must therefore omit from my survey the excellent work done by many eminent Dutch and other foreign scholars in this and the cognate lines of research. The Dutch, owing to their extensive possessions in Indonesia, naturally take the lead in this department, and their great names, among whom I cannot refrain from mentioning those of H. N. van der Tuuk and of my old friend Dr. H. Kern, will always be regarded with reverence. If I omit to deal with the work done by Dutch and other non-British scholars, it is not for want of appreciation but merely because I could not do justice to it in the time at my command.

Within the last few years British research in this branch of studies has received a new and remarkable impetus. This has been due to several causes, but chiefly to the fact that the growth of the British sphere of administration and influence in the Malay Peninsula has brought home to the local Governments the desirability of encouraging by all possible means the systematic study of the Malay language and people. It was felt that the haphazard way formerly pursued of allowing individual officers of Government to pick up at first hand, each one for himself alone and without assistance, such information as he could acquire, was inadequate to the growing needs of our time. The interests of good administration demanded that an attempt should be made to collect and co-ordinate all such information in a methodical manner. The senior officers of Government realized that the younger men were tending to lose touch with native life. In former days a junior Government officer was often stationed in a district where he was the sole European: he was thus almost inevitably forced to learn something about his Malay neighbours. Nowadays that seldom happens: he is surrounded by European neighbours, and has not the same compelling incentive for interesting himself in the native population. His official routine duties also have increased materially and leave him less time and energy for individual research.

Accordingly it was decided to set up a Committee for Malay Studies in the Federated Malay States which should encourage and assist the collection and publication in a systematic form of all manner of information on such subjects as Malay life, customs, history, language, literature, etc. This committee was set up a few years ago and the results have been very satisfactory, both from the practical and the scientific point of view.

The movement I have referred to arose out of the actual practical needs of the situation. But movements are generally inspired by individuals, and in this case the chief merit is due to one man, Mr. R. J. Wilkinson, now Governor of Sierra Leone. A Malay scholar of distinction, author of an excellent Malay-English dictionary, he had also planned a comprehensive work on the Malays of the Peninsula, but eventually decided to issue it provisionally in the more manageable form of separate monographs. In 1906 he published his "Malay Beliefs," a stimulating and interesting pamphlet on the subject of Malay religion and folklore, in which he describes and assesses the relative importance of the influence of Islam, the present official faith of the Malays, and of the surviving relics of their former faiths, such as Hinduism and Animism. This was to have been the first of his series of monographs, but it was also the last. The work of continuing the series was taken up by the Committee for Malay Studies, of which he became the leader and virtually the motive force. Interesting and valuable pamphlets were now brought out in quick succession under the Committee's auspices, on Malay History, Literature and Law, Malay Life, Customs and Industries, and on the Aboriginal Tribes of the Peninsula, and these were followed by another series of monographs dealing with the history and constitution of several of the Malay States of the Peninsula individually.

More than half of these *opuscula* are from the pen of Mr. Wilkinson himself, and they all mark a considerable advance both in the collection of material and in the critical treatment of it. That one should always find oneself in agreement with every word contained in such an extensive range of monographs, was not to be expected, nor were their authors all equally qualified to do full justice to their subjects. Mr. Wilkinson, in particular, sometimes disposes too hastily of the views of his predecessors and occasionally fails to give them the credit which was their due. But no one who studies his work will come away from it without having derived new information, and what is even more important, fresh stimulus from its perusal. On the whole Mr. Wilkinson was also fortunate in his collaborators, among whom one must specially mention Dr. R. O. Winstedt. That gifted scholar's contributions to this series of "Papers on Malay Subjects," as they are modestly styled, are of peculiar value owing to his exceptionally intimate acquaintance with native life and his complete mastery of the language, both colloquial and literary. He has also to his credit an excellent grammar of Malay, published in 1913 by the Clarendon Press, an English-

Malay dictionary based on Wilkinson's Malay-English dictionary but containing many additional words, and a number of minor works, some of which I shall have to refer to presently.

Pari passu with the issue of the "Papers on Malay Subjects," the Committee for Malay Studies undertook the publication of another important series, styled the "Malay Literature Series," containing a number of Malay texts mainly printed in the Roman character. The population of the Peninsula is very cosmopolitan. Nearly half of it, in these days, is non-Malay. Yet Malay is the *lingua franca* of the country; everybody speaks it, more or less correctly, whenever it becomes necessary to communicate with a person of another race who does not happen to know the speaker's own mother-tongue. Europeans, Chinese of different dialects, Indians of various provinces of India, Indonesians from the different islands of the Archipelago, and all other strangers, use colloquial Malay freely as a means of intercommunication. Now, for the last five centuries or so Malay literature has been written in the Arabic character, a script hallowed by religious prestige but ill adapted to the phonetic requirements of the language. There was of course no idea of suppressing the use of this script, but the Government felt that its exclusive use constituted a barrier to the exchange of knowledge which had to be surmounted. True, certain of the Government officials had always been required to master it, but the rest of the non-Muhammadan community declined to do so. Accordingly it was decided to issue a number of Malay texts in the Roman character, which is far better suited for the expression of Malay sounds than the very imperfect Arabic script.

Moreover, without dropping the teaching of the latter, the study of the Roman script was introduced beside it into the Malay vernacular schools, where it has been found to assist considerably in the acquisition of the power of fluent reading. In this matter we followed in the Peninsula the precedent set by the Dutch in their Indonesian dominions years ago. Although at first the ancient prejudices against the use of the Roman character found some expression, no serious opposition was encountered, and the two scripts now subsist side by side without friction or difficulty of any kind. While the study of Malay in the Arabic character is actively pursued in the schools, a number of text books in Roman script are also in use. Several of these, as well as others in the Arabic script, are from the hand of Dr. Winstedt, and one in particular, a history of the Malays in Malay, deserves special mention as an excellent introduction to the subject.

From the starting of the "Malay Literature Series" in 1906 up to the present time fifteen texts have been issued in it in the Roman character. These include both works that had been published before, such as the classical *Sĕjarah Mĕlayu* and *Hang Tuah* and the modern writings of Abdullah bin Abdulkadir, and also various hitherto unpublished texts, both traditional and modern, as well as collections of riddles, quatrains, etc. In the editing of

many of these texts Dr. Winstedt has again played a great part. His Introduction to the collection of quatrains in the *pantun* form is a very valuable critical account of the subject founded in part on the work of his predecessors but adding much that is both new and illuminating.

I have attempted to do justice to the new-born activities of the Committee for Malay Studies. But meanwhile the old established Straits Branch of our Royal Asiatic Society steadily continued its labours in the same field. That branch was founded in 1877, and its Journal with its 81 numbers now fills quite a respectably sized shelf. In the last ten years it has issued about 25 numbers of very varied contents. A great part of its activities has always been devoted to Natural History, a subject on which I will not enlarge, as it does not concern the studies with which we have to deal here. But it has also issued a number of valuable papers on matters that interest us more directly, and has published a good many Malay texts. I must particularly mention the *Sĕri Rama,* printed (in the Arabic character) in 1916, from the early 17th century MS. in the Bodleian Library at Oxford. No existing Malay MS. is much older than this one, and the work, which is a Malay prose recension of the *Rāmāyana,* is interesting from several points of view. It illustrates the changes of style, language, and orthography that have taken place in Malay in the last three centuries, and it is a good example of the way in which the ancient Indian epic has been remodelled to suit Malay ideas. The recension was, of course, made after the Malays had already been converted to Islam, but in spite of consequent anachronisms it still retains much of the flavour of its old Indian original. An analytical comparison of the two made by its editor, Dr. W. G. Shellabear, in No. 70 of the Journal will be found of interest to Indianists who care to follow up the fortunes of the old Sanskrit epic in foreign lands.

Two other texts of more local interest published in the Journal are the histories of Kĕdah and Pasai, both of which had already been issued in the Arabic character but had long been out of print. Amongst a large number of miscellaneous articles that have appeared in the Journal there are several which owe their origin to the extension of British influence over the North-Eastern States of Trengganu and Kĕlantan, where a very curious dialect of Malay is spoken that differs considerably from the Malay of the Southern States. I may perhaps be permitted to mention that a paper containing specimens of this dialect recorded phonographically and expressed in the symbols of the international phonetic alphabet will appear before long in the Bulletin of our London School of Oriental Studies. In the Journal of the Straits Branch of the Royal Asiatic Society Dr. Winstedt has found another outlet for his superabundant intellectual activity, and the last few numbers contain many articles from his pen, all of them contributing something to our knowledge of Malay life, customs, history, or language.

What I have mentioned goes to show that there is no lack of good work in this particular field: there is plenty of enthusiasm locally, but unfortunately it inspires only a rather limited number of workers. That is a criticism that may legitimately be made, but one may hope that other recruits will be enlisted. A gratifying aspect of the matter is the growing tendency on the part of the workers to co-ordinate their work amongst themselves and also to link it up with that of Orientalists in other fields. It is quite impossible to do justice to Malay studies if one neglects either the element of Indian civilization that influenced the Malay race for at least a thousand years up to the close of the 14th century, or the more recent and now all-pervading factor of Islam, which supervened upon the decline of Indian influence and replaced it as the dominant ideal. I am glad to see that local students have begun to realize to the full the great importance to their studies of understanding these two factors.

Conversely, I would turn to the Indianists and the Islamic scholars here, and suggest that for them too Malay studies have interest and value. They will see therein, if they care to look, some curious specimens of the application and development of their own systems, working on an alien population, blending and intermingling with local customs and ideas in a very peculiar way. I venture to think that it is part of the functions of Societies like ours to co-ordinate studies, to take broad and comprehensive views of them, and to think (as it were) in continents. It will give a much needed stimulus to local students in a distant corner of the Asiatic field, if they know that the headquarters staff is interested in their work and has its eye upon them. On these grounds I feel I need make no apology for having taken up some of your time with this necessarily brief and inadequate notice of what has recently been achieved by British scholars in the part of the world with which, as Reader in Malay in the University of London, I am most directly concerned.

Contraband.

By W. G. Stirling.

Whenever the Revenue laws expressly forbid the doing of certain things, one is sure to find some persons with the desire of adventure, and others more readily from the desire of gain, to break them.

From all the ingenious examples brought to notice, smuggling to-day would appear to be redueed to a fine art, and one can safely say that one has never learnt all that there is to be learnt about smuggling.

Such drugs as morphia and cocaine are very easy to handle, as the fine white powder is light and easily compressed, and might well pass as salt or alum; one comes across bottles of it in barrels of cement, bags of rice, in the double bottoms of a bird cage, the lining of coats, and the soles of shoes, etc.

Raw opium, and chandu, *i.e.* opium prepared for smoking, is not half so easy to manipulate, having its peculiar smell and the weight which so often leads to its diseovery.

Big "jobs" are usually run by wealthy persons who rarely appear, but pay people ready to run the risk ensuring them a sum of money should they get caught!

Big smugglers will even go the length of purposely allowing the capture of a consignment and by so drawing this "herring" across the track sometimes ensure the safe passage of a very much more valuable lot.

The following few examples demonstrate some of the more ingenious methods resorted to and one cannot help but admiring the clever mind which has thought out and patiently worked on these methods in the attempt to defy the laws of the Colony.

EXPLANATION OF THE DIAGRAMS.

1. This ingenious device consists of a kerosine oil tin and a triangular receptacle soldered to the bottom of the tin which, when filled with liquid, makes it difficult to deteet at sight the triangular tin at the bottom.

2. This shows a well constructed drawer with a double bottom which slides out at *A*.

3. The diagram A shows an opium pipe of bamboo (hollow from the mouthpieee to *B*, as indicated by the shaded portion); a metal tube *A* is inserted at the mouthpiece up to the hole at *B*. This allows the smoker to use his pipe with perfect ease and at the same time smuggle his supply.

Weight would not be an indication that there was any chandu or opium in the pipe as some pipes are ordinarily very heavy and acquire weight through constant use.

C. A walking stick; a common method for the Dope fiend to carry about his supply. Unscrewed at *D* a hypodermic syringe and needles are disclosed, while the lower portion contains the morphia or cocaine.

4. The Chinese wear padded clothes in winter time and the diagram A shows an ordinary coat, into which are sewn thin slabs of opium. This is rather dangerous as the Revenue officers in the course of their searching duties often pass their hands over a person. The more ingenious way however is to take out the lining, soak it in liquid opium or chandu, dry it in the wind and repad the coat. The lining is afterwards taken out, immersed in boiling water and the drug is extracted. The same method is employed with towels and clothes used to stuff mattresses and pillows.

It is a common sight to see a Chinese carrying about his mat and pillow, and no uncommon thing to find bladders of chandu concealed in the stuffing.

B. Shows the ordinary Chinese shoe, the soft cloth sides lined with packets of morphia and the sole has a slab of opium inside.

C. The soles of European shoes have often been used to conceal slabs of opium.

D. The heel of the wooden clog or trompak hollowed out to contain morphia; there is nothing uncommon or suspicious in seeing Chinese carrying their clogs when not in use.

5. On examining some barrels of dried walnuts A and dates B it was found that the shells of the walnuts and husks of the dates had been all carefully prized open, the dried fruit extracted and a small quantity of opium wrapped up in paper in their place.

The preparation must have taken a considerable time and shows how profitable the smuggling of opium is, as well as an example of celestial patience.

6. A is meant to represent three ordinary ducks one of which was found to be dead and very heavy, its inside had been extracted and live bladders of chandu "b" placed there instead.

The live ducks were to do the quacking and thus allay suspicion.

B. shows a fish treated in the same fashion with bladders of chandu at "b."

7. The diagram represents a book which one expects to see in the hands or with the luggage of most travellers; a certain portion of the reading matter is treated as shewn.

A similar device is used to conceal an outfit for injecting morphia or cocaine.

8. A represents a Chinese saw; the centre piece (shaded) is hollowed out and filled with opium.

B is a chisel; the wooden handle filled with opium.

9. A shows one of the most laborious and ingenious methods of smuggling I have yet seen. Deep holes were drilled in between the dovetailing of a cabinet and tubes containing chandu were inserted. B shews a section of the dovetailing and X the position of the tubes as they lay on the top and sides of the cabinet.

10. Another well constructed piece of work entailing much time and patience was disclosed in some barrels of fruit. The staves were all carefully hollowed out to take a tin made to size, the bottom of the barrel was treated in a similar manner, and the whole carefully fitted together. The ends of the staves were planed down so that on looking down into the barrel the thickness at the centre would not be so noticeable.

11. Saucers would hardly be expected to be of use to the smuggler, but when one has the Chinese saucer or cup stand to deal with it becomes quite another matter; the method of packing is simple.

Take half a dozen or so of European saucers and place them at the top and bottom of a stack of Chinese saucers (which have a hole in the centre into which the cup fits); the space made by the saucers is filled up with bladders of chandu and the whole carefully done up with straw packing.

A shows the stack, B a European saucer and C a Chinese saucer.

12. All bamboo furniture is highly suspicious; it is usually cheap to buy and one wonders why some people bother to move old tables and chairs; however the bamboo legs tell their tale.

13. Chinese go in for poultry a great deal and make a great success of it. One man had a sitting hen, which he must have prized, and it was not surprising as her eggs were found to be worth their weight in gold, for these eggs were pots of chandu worth $12 each. He depended on the reluctance of the sitting hen leaving her eggs, or of letting any one touch them.

B represents a pail of rice. Fowls are usually kept in pens on a ship for the use of the larder and they naturally require food, but an inquisitive Revenue Officer interfered with their meal just before the ship was leaving port and found a valuable lot of chandu concealed at the bottom of the pail under the cooked rice.

14. The Chinese employed in packing the chandu for sale to the public resort to every means to steal it. The Chinese say of any one who has anything to do with opium that, some of it is bound to stick to the fingers. (Therein lies a double meaning).

What easier than to put a plaster on the leg, and chance being asked to show the sore place?

15. A shows a strainer with a double side.

B the handle of an old kerosine oil tin converted into a tin for water carrying. Chinese travelling about often use such tins for packing up their odds and ends. This handle was detachable, so that it could be used on several occasions.

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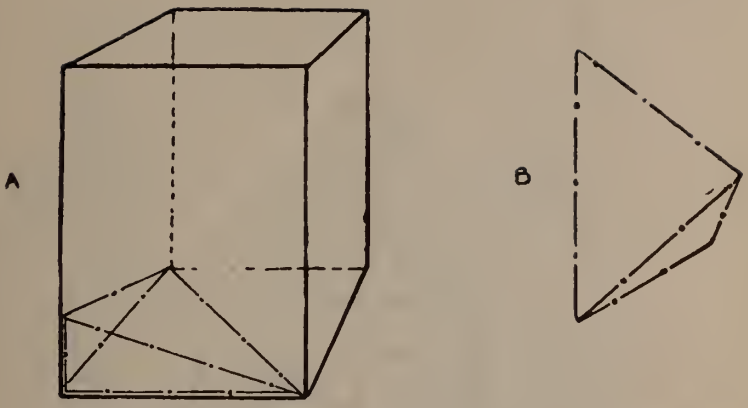

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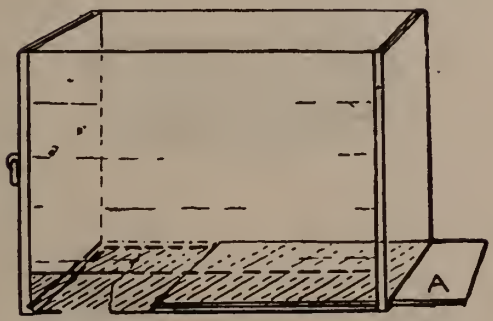

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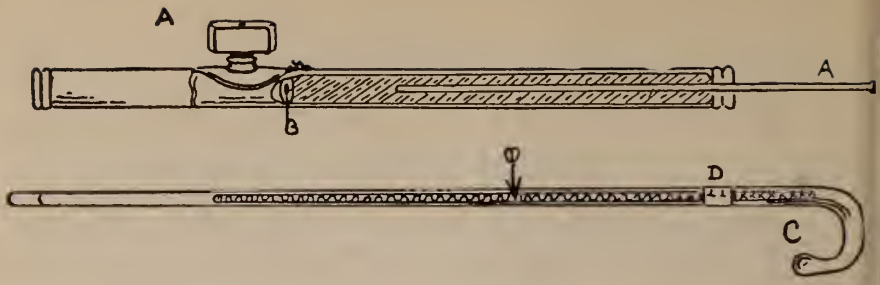

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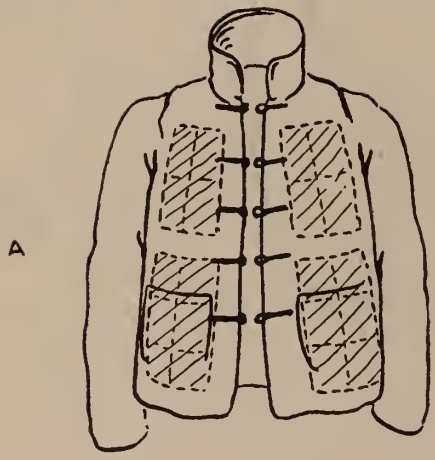

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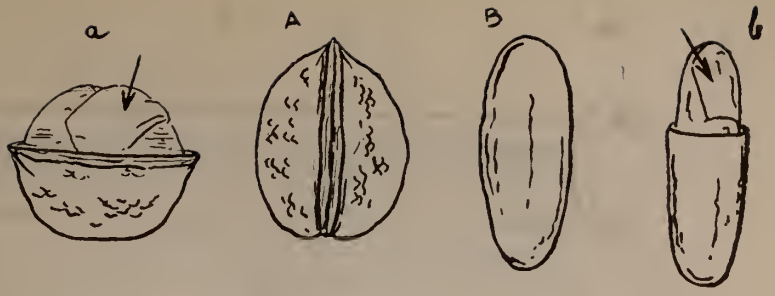

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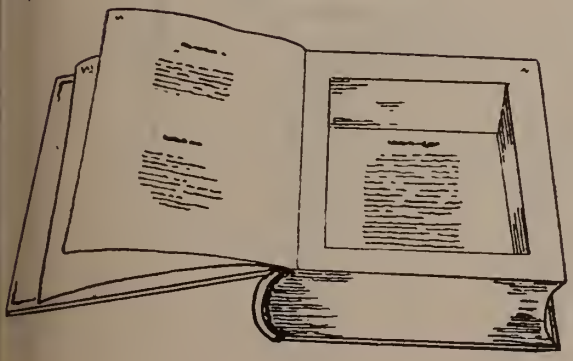

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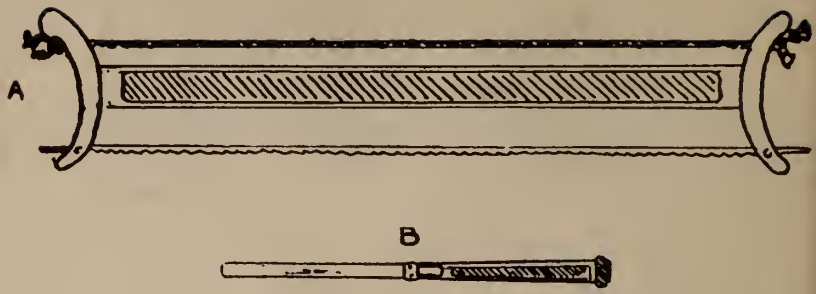

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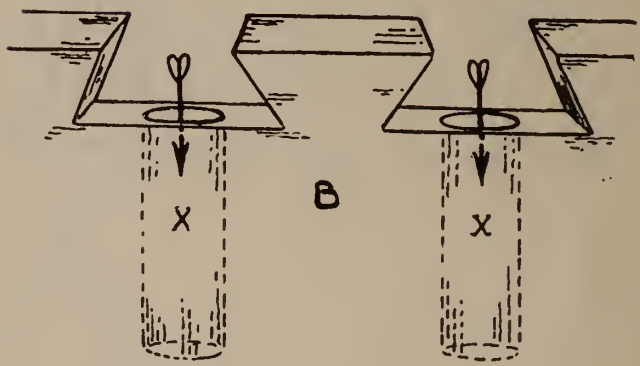

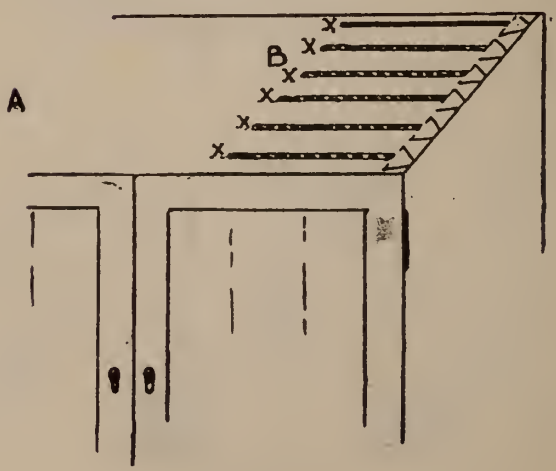

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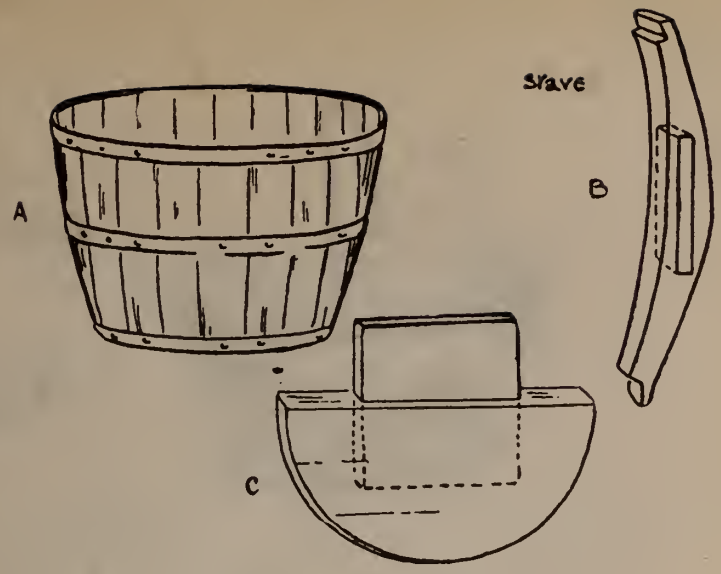

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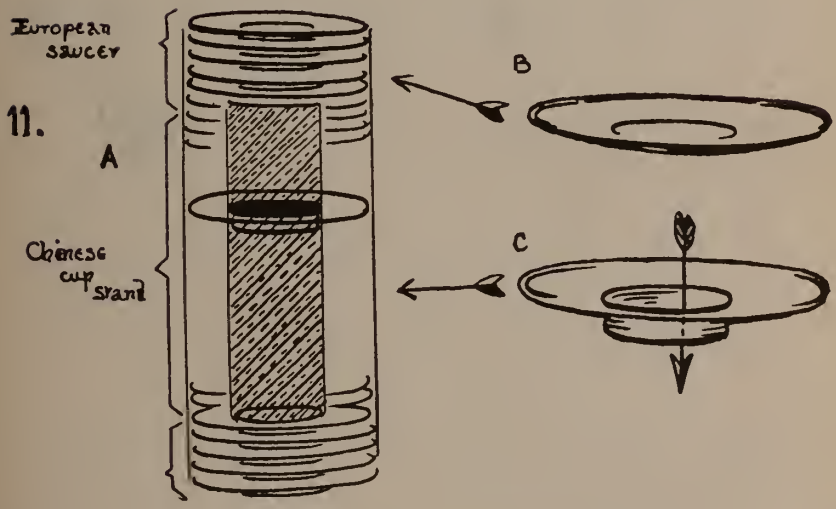

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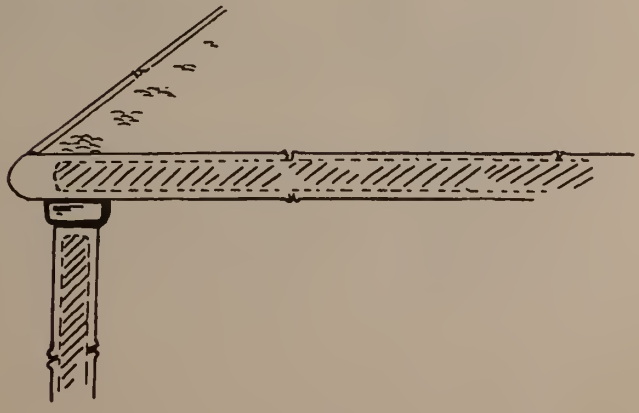

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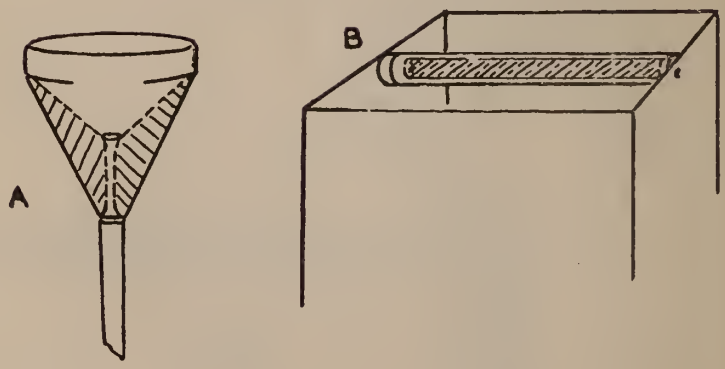

A Vocabulary of Brunei Malay.

BY

H. B. Marshall.

(*With notes by J. C. Moulton*).

This list of Brunei Malay words represents the work of several years. It was undertaken at the suggestion of Mr. W. H. Lee-Warner, then Assistant Resident, and compiled by the author when he was travelling throughout the State of Brunei prospecting.

Mr. I. H. Burkill, Director of the Botanic Gardens, Singapore, has kindly named the fruits and plants, while Dr. R. Hanitsch and Major J. C. Moulton, respectively the late and present Directors of the Raffles Museum, Singapore, are responsible for the identifications of the shells.

H. B. Marshall.

[Mr. H. B. Marshall has kindly permitted me to annotate his interesting vocabulary. He tells me it was intended to be a list of words peculiar to Brunei. But in addition to the parallels mentioned by Mr. Marshall, I have found a great number of words identical with those used by Sarawak Malays. In some the origin is obviously Dayak, while others have parallel words in the Malay Peninsula, very close if not identically the same both in form and meaning. The residue of true Brunei words, *i.e.* those without any obvious connection with neighbouring dialects is comparatively small.

The letter 'S' after a word indicates that it is also used in that form and sense in Sarawak; the letter 'W' that it is given in Wilkinson's Malay Dictionary. I have relegated to foot-notes any suggestions as to parallels in Sarawak and Malay Peninsula Malay, and as to possible derivation from other languages. Out of the 505 words given by Mr. Marshall, about 35 per cent are now without the letter 'S' or 'W' or a foot-note. These are, so far as I know, true Brunei words for which parallels and possible derivations are still to be sought. No doubt this number can be still further reduced without much difficulty. On the other hand there are undoubtedly many more peculiar Brunei words to be recorded.

Mr. H. S. Haynes published in this Journal (No. 34, 1900, pp. 39-48) a list of 295 Brunei words, of which 93 are given by Mr. Marshall. Mr. Lee-Warner has recently supplied a list of 33 words, of which 24, new to this vocabulary and not given by Mr. Haynes, have now been incorporated. The letter *a* immediately

after the number denotes them. Mr. C. N. Maxwell has kindly allowed me to make use of a list of Brunei Malay words compiled by him at Limbang in 1893. Out of 138 words in this list I have added 23 to Mr. Marshall's vocabulary, which are not given by Mr. Haynes; they are denoted by the letter *b* immediately after the number.

In annotating this list I must acknowledge valuable advice and assistance received from Mr. H. B. Crocker of the Sarawak Civil Service].

J. C. Moulton.

Singapore, 1st February, 1921.

1. **Aga.** S. Bring, conduct, go. *Aga tah* = "Off with you then."
2. **Agan.** S. W. *Mati bĕragan* to die naturally of old age and not from any specific disease or by reason of accident.
3. **Ajai.** The chin.
4. **Akan.** Used to form the transitive verb:—*surat atu sudah ku-tĕrima akan; jangku binasa akan; turun akan.*
5. **Akun.** S. To agree = *mĕngaku.*
6. **Alai.** *Mĕngalai,* the playing of music and dancing = *mĕronggeng.*
7. **Alang.** W. The projecting platform in the bows of a sailing *pakarangan.*

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1. In Sarawak = "draw near to," "approach," "go to," not "bring" or "conduct."
2. *Mati bĕragan* "death without sign of death; death which resembles life" (W.) *Mĕragan* in Sarawak.
3. R. S. Douglas gives *jaan, ja* and *daah* as the Kayan, Kenyah and Kalabit words respectively for "chin" (*Sarawak Museum Journal,* Vol. I, No. 4, pp. 84-85, 1911).
4. The Malay transitive suffix *-kan.* Apparently one of the many Brunei words which have a long *a* prefixed to them, *e.g. amun* instead of the ordinary *mun,* which is used commonly in Sarawak for "if."
5. "To admit" rather than "to agree" in Sarawak, where *mengaku* is also used for the same, perhaps more commonly. The Dayak has the same word for "admit" in the sense of "confess," *viz. aku* or *ngaku.*
7. In a translation by Sir Stamford Raffles of the more important passages of the Malacca Maritime Codes (*Journ. Roy. As. Soc. Str. Br.,* No. 3, pp. 62-84, 1879), there is the following passage under the heading "The Division of a Prahu":—

   "The Alang' muka (the place before the Nakhoda's Cabin) is appropriated for the Tukang tĕngah, Tukang-kanan, and Tukang-kiri. If any of the Crew go there they shall be punished with three stripes."

   The general meaning of *alang* in Malay is "across" or "at right angles to anything," hence the specialized use for it in the above passage and in Brunei Malay as the "space *across* the fore-part of the ship."

8.	**Alik.**		The external laths which secure *kajang* laths.
9.	**Alun.**[2]	S. W.	*Mati bĕragan,* to die naturally of old age.
10.	**Aman.**	S.	= *sĕnang*: *endah aman 'ku.*
10*b*.	**Amas.**		= *ĕmas, mas,* gold.
11.	**Amban.**	W.	Cork-jacket for sailors.
12.	**Ambit.**		Pull, drag, = *tarek.*
13.	**Ambok.**		Monkey, applied more especially to the *kĕra.*
14.	**Ampa.**	S. W.	The husk of *padi.*
15.	**Ampus.**	S.	*Sakit ampus* = *batok kĕring,* consumption.
16.	**Amun.**		If, provided that. ? = *lamun* Mal.
17.	**Anau.**		The sugar palm, *Arenga saccharifera.*
18.	**Andang.**[2]	S. W.	Customary law. *Andang buat-nya,* he is accustomed to do so.
19.	**Andir.**		*Undar-andir,* part of the loom.
20.	**Angin.**	W.	*Balik angin,* a tree occurring in tertiary jungle.
21.	**Angkap.**	S.	A rack or shelf in the upper part of a native house used for stowing away goods.
22.	**Ani.**		This, = *ini.*
23.	**Antai.**		Just now, = *tadi.*
24.	**Arong.**	S.	A gulley, nullah.
25.	**Aru.**		The casuarina tree.
26.	**Asah.**	S. W.	*Mĕngasah dawat,* to rub up ink on a palette.

9. W. compares the Javanese meaning "open space, in front of a Javanese palace, used for parades, processions and military exercises." It is also used by Dayaks.

10. "Comfortable" in Sarawak, where the word *pian* is also used, perhaps more commonly, in the same sense; *tida pian,* "being busy" (the reverse of being comfortable!).

11. "A contrivance to increase the carrying power of a boat" (W.)

14. Also in Dayak, with the further meaning of "worthless," "empty," "rubbish," = Malay *hampa* or *hĕmpa.*

15. "Shortness of breath" (Sarawak). Cf. *ambuskan* (Sar.) "to get rid of phlegm" or "to blow the nose" and *hĕmbuskan* "to blow *e.g.* fire from dragon's nostrils" (Malay Peninsula). "Asthma" (Haynes in Brunei-Malay Vocabulary).

16. Sarawak *mun* (*vide* note 4).

18. *'ndang* (Sarawak) = *memang* "naturally customary," "always," "of course" (when replying to a question). Rather stronger than merely "customary."

20. = *Mallotus Cochin-Chinensis* (Euphorbiaceae) (Ridley).

21. The Brunei long *a* prefix.

24. *i.e.* a gulley, which may or may not have water.

25. The Brunei long *a* takes the place of the usual Malay short *ĕ.*

27. **Asah.** S. *Aying asah-asahan*, perfumed water used by natives for sprinkling over graves.

28. **Asang.** S. The gills of a fish.

29. **Atu.** = *itu*, that.

30. **Au.** S. The affirmative.

31. **Aur.**[2] A red skinned edible *kandis* (*Garcinia*); the dried skin used as *asam* in curries.

32. **Awal.** S. W. Early, in good time. *Ia mau bĕrjalan esok awal sikit*, he will leave early tomorrow morning.

33. **Awat.** A large oar used for sculling *tongkangs* from the stern. *Bĕrawat* = to scull in this manner.

34. **Ayangan.** The compartment in a *kelong* (fishing trap) leading into the *bunohan* (the place where the fish are collected).

35. **Aying.** Water, = *ayer*.

36. **Babang.** A dam, barrier to keep back water.

37. **Babas.** To slit open.

38. **Babat.** A Brunei measure, = 10 kayu or $1.40.

39. **Babau.** (i) Dumb. (ii) *Si-babau*: *kĕmudi si-babau*, a rudder operated from the bows of a boat.

39*b*. **Babut.** To pluck or pull out. = *chabut*.

40. **Badok.** A long cylindrical drum (*tabok*).

41. **Badong.** S. W. A fish resembling an eel, three to four feet long.

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28. Dayak and Sarawak Malay *ansang*.

29. The Brunei long *a* prefix as in *ani* for *ini*.

30. Dayak and Sarawak Malay.

32. Arabic and Hindustani. The Brunei use is common in Penang.

35. More often *ain* in the Limbang and Baram districts of Sarawak, where Brunei Malay is spoken by up-river tribes. The final *r* of many words is turned into an *n*, thus *ilir* becomes *ilin*, *blajar* becomes *blajan*, *sa'ekor*, *s'ekong*, etc.

37. In Sarawak *bebas*.

38. "To tie" (Haynes).

39. Probably = *bibi* in Sarawak, an onomatopacie word representing the sound a dumb man makes. *Punai bibi* is used for the large thick-billed green pigeon (*Butreron capellei* Temm.) which makes a somewhat similar, half-stifled noise.

Babau is used in Sarawak in the sense of "careless," "continually making mistakes."

39*b*. Dayak.

40. *Bĕdok* in Sarawak and elsewhere (W.) The Brunei long *a* takes the place of the usual Malay short *ĕ*.

41*b*. **Bai.** Pig, = *babi*.

42. **Bakang.** A rotan hold-all, made partly of wood and strapped on the back.

43. **Bakut.** S. Ground thrown up in the river, on which houses are built and coco-palms planted:—

Sungai damit bakut mĕnumpok,
Sana banyak ikan sĕmbilang.
Dayang damit suroh mĕnyubok
Tampat kakanda mĕminta pinang.

44. **Balat.** Fish trap, *kelong*.

45. **Bambangan.** A large fruit, probably mango species.

46. **Bangau.** A species of fish.

47. **Bangkala.** A large trunkless palm (*Arenga undulatifolia*), the stem used for making blowpipe darts and Malay pens, also parts of the loom.

47*b*. **Bangkar.** A raft.

48. **Bangkatan.** A long-nosed monkey.

49. **Bangking.** A bed bug.

49*a*. **Bangota.** Strong.

50. **Bantai.** A pole, a pole with forked end, usually of bamboo used for gathering fruit out of reach. (Malay *pĕnjolok buah*). *Bantai sĕlambau*, the poles which support the net (V. *sĕlambau*).

51. **Barai.** To pay:—

Anak ayam kikik-kikik,
Kikik-kikik di-bawah tangga.
Anak orang jangan di-usek;
Kalau di-usek, barai bĕlanja.

51*b*. **Bari.** = *dahulu*, before.

52. **Barok.** A species of monkey (*Macacus nemestrinus*), = *bĕrok*.

53. **Basing.** Squirrel. *Chula basing*, an aphrodisiac.

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43. Dayak: *jalai bakut*, "a raised road." Also used by Malays in Sarawak.

44. *Bĕlat* in Sarawak and elsewhere (W.) Used as a generic name for fishing-traps, *e.g. b. kilong, b. jĕrĕmal*, etc.

45. *Bambang* in Dayak simply means "large."

48. *Bengkatang* (Haynes). Dayak *rasong*, Sarawak Malay *orang blanda*. The only known species of long-nosed monkey (*Nasalis larvatus*) is confined to Borneo.

49. Cf. *wangkeng* the variant used by the Dusuns on Mt. Kinabalu in British North Borneo.

51. The Malay word *bayar* inverted. Cf. Brunei Malay *bĕlarai* instead of *belayar* to sail, *belureh* instead of *buleh* (contraction for *bĕruleh*) to get.

54.	**Bata.**		*Viaticum,* provision for a journey, *bĕkal.*
55.	**Batas.**	W.	A raised bed of earth in a nursery (*sĕmai*).
56.	**Batat.**		A fruit resembling the wax-gourd but smaller.
57.	**Batián.**		*Bunting,* with child—used of human beings, but more especially of animals. Cf. *tian.* *Pinang muda bĕragi-ragi* *Oleh mĕmbĕli dalam padian.* *Dayang muda tidak bĕrlaki,* *Sa-kali sĕdar mĕngandong batian.*
58.	**Batu las.**	S. W.	Bath briek, polishing stone, = *batu ĕmpĕlas.*
59.	**Bayong.**	S.	A bag made of *mĕngkuang* leaf, used principally for carrying raw sago.
60.	**Bĕbun.**		To talk nonsense.
61.	**Bĕdukang.**	S. W.	A fish similar to the American catfish (uneatable).
62.	**Bĕlangking.**		A shell (*Auricula auris*).
63.	**Bĕlatak.**		A large open basket.
63*b*.	**Bĕlebit.**		Fluted, grooved (of columns, posts, etc.).
64.	**Bĕlengkok.**	S.	A variant of *bengkok,* bent, crooked.
65.	**Bĕlian.**	S.	A familiar term used by a woman when speaking of her husband. *Aku punya bĕlian,* my old man.
66.	**Bĕlidi.**	S.	A bucket.
67.	**Bĕluai.**		A buffalo wallow.
68.	**Bĕluboh.**		A speeies of rotan.
69.	**Bĕlulang.**	S. W.	Used generally for *kulit,* skin, leather.
70.	**Bĕlunoh.**	S.	A fruit:—*Mangifera* sp.
71.	**Bĕlusir.**		To run.

54. Cf. Dayak and Sarawak Malay *bĕtah* "a long time"; *bĕtah sudah* "it was a long time ago."
55. *Batas* does not seem to be used in Sarawak. For "nursery" *semai* becomes *chemai* or *chemeh.*
57. Possibly *batian* is the Brunei inverted form of *betina,* "a female," *vide* the expression *mĕngandong batian* used above. The use of *batian* = *bunting* is known also in Sarawak.
64. Commonly used in Sarawak Malay and Dayak cf. *bengkok, bĕlengkok, lengkok.*
65. Used when referring to one of the "Dato" in Sarawak.
66. More often *blădi* in Sarawak; *baldi* in the Malay Peninsula.
69. In Dayak and Sarawak Malay *bĕlulang* is restricted for leather or dried skin.
71. Cf. Sarawak and Peninsular Malay *bĕrusir,* "to pursue."

72.	**Bĕrakas.**		Numerical coefficient, used with nibongs. Cf. *bĕrkas,* a tied bundle.
73.	**Beriak.**		= *berak,* defecate.
74.	**Bĕribadak.**		A common riverside tree (*Cerbera odollam*) with white flowers, known in the F.M.S. as *pompong, pongpong* and *buta-buta.*
74*b*.	**Beribun.**		To toy, trifle.
75.	**Bĕrimit.**		Slowly, gradually: *aying pasang berimit,* the last of the flood.
76.	**Bĕrkameh.**	S.	*Vide* No. 182, *kameh.*
77.	**Bĕrnanang.**		*Bĕrenang,* to swim.
77*b*.	**Bĕrsaki.**		To copulate (of birds and beasts).
77*b*.	**Bĕrselat.**		Resist, oppose, combat.
78.	**Bĕruwar.**	S.	A go-between, tout.
79.	**Biabas.**	S.	A species of *jambu* (guava). (In the F.M.S. *jambu biji*).
80.	**Bidai.**[2]		The ribs.
81.	**Bidar.**	S.	A built up dug-out, the type of boat most commonly used in Brunei.
82.	**Biding.**	S.	Sharp ridges on the tail of a crocodile and certain fish.
83.	**Bilak.**	S.	*Bilak mata,* a parasite found on mangroves and other trees.
84.	**Biloyan.**		An edible marine bivalve resembling *Unio.*
85.	**Bingkai.**	S. W.	The strip of beading round the gunwale of a *bidar,* boat.
86.	**Bingkong.**		The covered portion at the end of a *jambatan.*
87.	**Binuang.**	W.	A tree of light wood, suitable for floats.
88.	**Bipang.**	S.	A kind of sweet made of rice and sugar.
89.	**Birah.**	S.	Harlot, (from the properties of the *daun birah,* a Cladium leaf).

75. Cf. Dayak *mimit* "small" (adj.) or "slightly" (adv.) and Malay *dĕmit.*

78. Hindustani. Sarawak and Malay Peninsula = "pimp."

80. *Bidai,* "a long narrow strip of rattan such as is used in making mats or native blinds," *berbidai-bidai* "in long thin strips" (W.). The Brunei Malay use is evidently an extension of this idea.

82. Haynes translates it "shark's fins and tails."

85. Also used in Dayak.

87. *Mĕnuang* in Sarawak Malay.

88. Also *lipang* in Sarawak Malay.

89. Perhaps better translated as "lecherous", the equivalent of the Sarawak Malay word "*lanji*" or "*kanji.*"

89*b*.	**Bisai.**		Nice, = *bagus.*
90.	**Bius.**		One of the *Rhizophorae.* (*Bruguiera* sp.).
91.	**Bodoh.**[2]		A large black beetle which bores into timber.
91*b*.	**Bohun.**		A wooden tray.
92.	**Boyah.**		Foam, = *bueh.*
93.	**Boyok.**		*Mĕmboyok,* to be obstinate, unmanageable.
94.	**Buah.**		(i) *Buah tĕlinga,* lobe of the ear. (ii) *Anak buah* = *pupu dua kali,* cousin twice removed.
94*a*.	**Buaya.**[2]		The keelson of a boat.
95.	**Bubok.**	S.	A kind of small prawn used for making *bĕlachan.*
96.	**Bubul.**	S. W.	The making of fishing nets.
97.	**Bubut.**	S.	To pursue.
98.	**Bugan.**		A bird (Malay *bangāu?* a heron).
99.	**Bujak.**	S.	Spear.
99*b*.	**Bula.**[2]	S.	Nonsense, untrue, a lie (not so strong as *bohong*).
100.	**Bumbong.**		A cylindrical box of bamboo with lid used for carrying tobacco or *pinang,* worn at the waist.
101.	**Bumbunan.**		The fontanel, the crown of the head. Cf. *ubun-ubun* (dictionary Malay).
102.	**Bungúlan.**		*Bungúlan ayam,* cockscomb.
103.	**Bunohan.**		The last compartment of a *kelong* (fish trap) from which the fish are finally taken.
104.	**Burian.**		A dowry given at marriage = *pĕmbrian.*
105.	**Buting.**		Numerical coefficient, used with planks and other objects.

89*b*. "Pretty" (Sarawak).

94. *Anak buah* in Sarawak and Peninsular Malay is commonly used of "followers." The head-man of a house will thus speak of all the people of his house, relatives or not.

95. Dayak.

96. According to Wilkinson "the repairing of nets."

98. Possibly an inverted form of *bangau.*

99. Dayak.

99*b*. Dayak.

100. Wilkinson gives *bunbong* = "a water vessel made from a joint of bamboo." Howell records the Dayak use of it to mean "a torch-shaped receptacle for resin (*damar*)."

104. *Bĕrian* in Sarawak.

105. *Butir* or *buti* in Sarawak. Another instance of the Brunei conversion of the terminal *r* of ordinary Malay words, to *n* or *ng.*

106. **Chamas.** Inclined to flirt (of a girl) :—
Burong amas tĕrbang ka-balai,
Pĕrmainan anak rĕnchana.
Jangan chamas, adinda malai!
Paduka kakanda hilang ka-mana?

107. **Chamat.** Hauling a boat in a river by means of a rope fixed ahead to trees or posts.

108. **Chandasan.** A native sugar mill.

109. **Chandas.** A kind of chopsticks made of bamboo.

110. **Charok.** Used generally for the fore part of a boat.

111. **Chĕlapa.** S. An oblong box for holding *pinang* and *sireh* leaf.

112. **Chĕrmin.** *Tangkai chĕrmin,* the hair on the face between the ear and cheek.

113. **Chibadak.** The jack fruit, = *chĕmpedak* (*Artocarpus polyphema*).

114. **Chikar** (Hind.) S. W. "Hard over" of the helm.

115. **Chirangin.** A revolving noisy scarecrow like a windmill.

116. **Chirikan.** A reel or bobbin.

117. **Chupu.** W. A metal box.

118. **Dadap.** S. W. A tree (*Erythrina* sp.) with large scarlet flowers.

119. **Dagang.** S. W. *Bĕrdagang* = *bĕrniaga,* to trade.

120. **Damak.** W. A dart with detachable brass barb and running line used with a blowpipe for shooting fish.

121. **Damit.** *Kĕchil,* small = *dĕmit.*

122. **Dampar.**[2] S. Longitudinal rafters of a house laid on the *kasau jantan* and supporting the *kasau bini* to which the *atap* is attached.

123. **Daun.** W. *Daun tĕlinga* = the lobe of the ear.
S. *Daun judi* = playing cards.
Daun kipas = propeller blade.

123*a*. **Dĕda.** Is not, *tid'ada* (Sarawak), *tiada, t'ada* (Malay Peninsula).

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107. *Chemat* in Sarawak and dictionary Malay.
109. *Tandas* in Sarawak.
111. Dayak.
114. "Steering-wheel on a ship" (Wilkinson). *Kanan shikar* is a common Sarawak Malay nautical expression meaning "hard a-starboard."
118. = *Dĕdap.*
119. *Orang dagang,* "a stranger" or "foreigner" in Sarawak and the Malay Peninsula, is *sakai* in Brunei Malay.
121. Cf. Dayak *mit,* "little."

124.	**Didis.**	W.	The civet.
125.	**Duai.**	S.	A fish, the pomfrey (*ikan bawal*).
126.	**Durong.**		A storehouse for *padi.*
127.	**Ekong.**		Tail; sometimes used as a numeral coefficient with human beings.
128.	**Ĕndah.**	S.	No, not = *tidak.*
129.	**Ĕndudol.**		A palm, *Caryota urens.*
129*b*.	**Ĕnggar.**	S.	Annoyance.
130.	**Ĕngkunau.**		A tree yielding a fairly tough wood.
130*b*.	**Ĕntadi.**		= *tadi,* just now.
130*b*.	**Eris.**		= *kĕrat,* to cut in lengths; *sa'eris,* a piece cut off.
131.	**Gadong.**	S.	Green. *Bunga gadong,* the ylang ylang flower.
132.	**Gagau.**	S.	Work. *Sahaya ada gagau = Sahaya tidak sĕnang.*
133.	**Gaguling.**	S.	A bed pillow used by the Sultan.
134.	**Galang.**[2]		Worms of any kind, earth or intestinal.
135.	**Galok.**		An earthenware pot with neck, for drinking water.
136.	**Gaman.**		A raft of poles propelled by a double ended paddle, used by natives on the coast for fishing with hand lines.
137.	**Gandam.**		Selvage of cloth or linen.
138.	**Gangsa.**	S. W.	A brass tray with feet.
139.	**Ganjur.**		A kind of pike carried in processions of royalty.
140.	**Gapit.**		An inner lath to which the *alik* is nailed; the framework of a door as distinct from the panelling. Cf. *kapit.*

125. Also *duah* in Sarawak.

127. = *Ekor* (vide note on 35).

128. Dayak *'nda.* Commonly used by Sarawak Malays. *Endah usah,* "never mind."

131. Also "purple" in Sarawak. "Blue" in Dayak.

132. Dayak. More correctly "busy" in Sarawak.

133. Dayak and Sarawak Malay "a bolster."

135. Cf. *gĕlok,* "a mug or drinking-bowl made of the shell of a coconut; a vessel of coconut shell for gutta, water, etc." (Wilkinson); "a bowl of three-quarters of a coconut shell" (Winstedt).

137. Cf. *gandan,* "a large cover of silk cloth; a rich cloth placed over a divan" (Wilkinson).

138. From the Sanskrit *kangsya,* "bell-metal," "bronze."

139. Cf. *kenjor* or *genjor,* "erect," "stiff."

140. Cf *mengapit* "to squeeze," or "support." *Kĕpit* in Sarawak is rather "to pinch and hold," *e.g.* as a crab's claw.

141.	**Gauk.**		Forward, precocious, of a child.
142.	**Gĕdabang.**		An edible *kandis* with yellow fruit.
143.	**Gĕgawi.**		A wooden spoon used when cooking rice.
143*b*.	**Gĕlaga**	W.	Sugar-cane.
144.	**Gĕntian.**		Fibre of any kind, raw material before being worked into rope; sometimes used for *bĕnang*.
145.	**Gĕranjang.**	S.	A large conical open work basket carried on the back.
146.	**Gĕringsin.**		A circular brass box with conical cover, used for holding *pinang* and *sireh* leaf.
147.	**Giak.**	S.	The frames (lower) of a boat.
148.	**Giam.**		A cascade, waterfall. Cf. *riam*.
149.	**Gigis.**		To scratch, make a mark as a carpenter with a nail or marking gauge. Cf. *kikis*.
149*a*.	**Gimbar.**		Position side by side, as of poles in a raft or planks in flooring: *bergimbar ampat* = 4 side by side.
150.	**Giok.**		Caterpillar, maggot.
151.	**Giring.**[2]	W.	(i) Small bells used when fishing with hand-lines.
		W.	(ii) To drive together (of cattle) (Maxwell).
152.	**Gobang.**	W.	A dug-out.
153.	**Gochok.**	S.	A betel-nut pounder.
154.	**Gugur.**	S. W.	Commonly used in the same sense as *jatoh*, fall.

141. Also "clumsy," "awkward," "loutish" in Sarawak. Dayak: "wild," "savage," "fierce," "troublesome" *e.g. buaya gauk*, "a troublesome crocodile." Sarawak Malays use it in this sense too.

143. Cf. Javanese *gawai*, "a tool" or "instrument."

143*b*. *Gĕlagah* in Malay Peninsula for "wild sugar-cane."

145. Cf. *kĕranjang* (Sarawak and Malay Peninsula).

147. Dayak.

148. Another instance of the Brunei's apparent dislike of using the letter *r* either at the beginning or end of a word It is perhaps of interest to note that they do not follow the Chinese in replacing *r* by *l*. The Land-Dayaks of Sarawak provide a curious contrast to the Brunei Malays and Chinese in that they have difficulty with the letter *l*. In many Malay words they replace *l* by *r*.

149*a*. Cf. Malay *gembar* "twins," "double."

152. "A one-masted sea-going native ship (*perahu*) of a Bugis type" (Wilkinson). *Gubong* (Haynes in Brunei-Malay Vocabulary).

153. Cf. *gochoh*, Sarawak Malay and Dayak in this sense.

154. And Dayak.

155. **Guling.** *Guling tangan,* a set of nine small gongs forming part of the Javanese *gamĕlan.*

156. **Guna.** *Paku sa-ribu guna,* an edible fern.

157. **Gusi.** S. A kind of jar (*tajau*) with six handles; outside surfaee dull, inside smooth and eraekled; supposed by Brunei Malays to be made and buried by spirits. Only three specimens are said to exist in Brunei.

158. **Griting.** A tree (*Lumnitzera littorea*) supplying a very tough wood; resists *teredo* perhaps better than any other.

159. **Halis.** (i) The line of scum marking the point of eontact of two eurrents.
(ii) *Bĕrhalis,* with the hair on the forehead cut in a straight or curved line.

160. **Hampang.** *Anak h.* = *anak gampang,* bastard.

160*a*. **Hangit.** W. Foul smelling.

161. **Hangun.** *Bĕrhangun,* to apply powder on cosmetics—said only of the Sultan.

162. **Hunggu.**[2] Pointed exerescenees from the roots of *pĕdada,* and other trees.

163. **Ikal.** A tree, *Artocarpus* sp., the young of which is termed *timbaran.*

164. **Imini.** A kind of crab; *i. supan* the flower of the pitcher-plant.

165. **Inanai.** The warp in a loom.

166. **Indong.** S. W. Female: *ayam i.* a hen; *i. tangan* thumb; *tiang i.* main posts of a house; *lobang i.* the main level in mining as distinguished from a eross-drive *lobang bilek.*

167. **Ipang.** S. An earthenware jar.

168. **Ipil.** S. W. A tree, *Afzelia bijuga.*

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155. "Seven or eight graduated gongs." (Haynes).

159. *Kalis* in Sarawak. The nearest approach to the first Brunei meaning given by Wilkinson for *kalis* is "vapour on a glass or metallic surface," "inadhesiveness," "impermanence."

160. *Ampang* in Sarawak Malay and Dayak. *Gampang* more commonly in Malay Peninsula and Java.

160*a*. "Scorching, singeing. *Bau h.* the smell of burning" (Wilkinson); Dayak *angit* "fresh or fragrant smell." Haynes gives *lanto* as the Brunei for "bad smell."

161. Cf. *anggun,* "fastidious; affected in one's manner or dress; dandified; dudish" (Wilkinson).

166. cf. Dayak *indu.*

167. Dayak, "a jar with a wide mouth." *Epong* (Haynes).

168*a*. **Iraga.** North.

168*b*. **Isa.** = *satu,* one.

169. **Itek.** *Itek-itekan* a riverside tree (*Heritiera littoralis*), whose fruit (*peler kambing*) is used medicinally. It is also called *dungan* and *atun laut.*

170. **Iting.** Spiky barbs on the back of the skate, *ikan sumbilang,* etc.

171. **Jangat.** Look! = *tengok*: *j. dahulu.*

172. **Jangka.** S. W. A carpenter's marking gauge.

173. **Jangkar.** S. W. Anchor.

174. **Jangku.** *Jangan-kau,* Don't.

175. **Jělayan.** *Buah jělayan,* a species of *Calamus* or *Daemonarops*: the acid fruit is much used in curries.

176. **Jubit.** *Kain jubit,* a kind of black calico.

176*b*. **Kakei.** To chafe or rub, = *urut;* to scratch.

176*a*. **Kalang.** A pole. *Kalang*[2], rollers on which a boat is launched into the sea.

177. **Kalat.** (i) Rope generally. (ii) Astringent.

178. **Kalátiak.** The armpit.

179. **Kalimut.** *Měngalimut,* to slander, disparage.

180. **Kamah.** S. Dirty.

181. **Kamas.** S. W. *Sědia, sudah siap* = ready.

182. **Kameh.** S. W. *Bĕrkameh* = *buang ayer kĕnching,* to urinate.

183. **Kampar.** The line of driftwood shewing the limit of the tide's rise and fall.

184. **Kampil.** A small pouch of *pandan* leaf for holding *pinang* or tobacco.

184*b*. **Kapisan.** To swoon, faint, = *pĕngsan.*

185. **Kapsiu.** S. A brass kettle with wooden handle; it whistles when water boils.

168*a*. also *Uraga.*

172. Extended meaning in Malay and Dayak: "thought," "idea," "guess."

174. C. N. Maxwell translates it "I said," "I say." *Apa janku jangan mudik.* "Did I not say don't go up river?"

177. Cf. *kĕlat* (Malay Peninsula and Sarawak). In Sarawak Malay it may also mean "tired," "sleepy" as in *kĕlat mata* "sleepy-eyed." Dayak "astringent," "acrid" only.

178. Cf. *kĕtiyak* (Malay Peninsula and Sarawak), = *kechiak* (Dayak).

180. Dayak.

181. Cf. *kĕmas.*

182. Cf. *kĕmeh, bĕrkĕmeh.*

185. Possibly Chinese origin.

186.	**Karangan.**	S.	The rapids of a river.
187.	**Karan.**	S. W.	An earthen *dapor* for boiling down sugar.
188.	**Karap.**	S. W.	Part of the loom (the comb). *Chuchok karap,* id.
189.	**Karau.**		(i) Hard = *kĕras.* (ii) To stir ingredients in a pot.
190.	**Karok.**		(i) A curve, semicircle. (ii) A small freshwater fish with thorny dorsal fin.
191.	**Kaskul.**		The *lĕnguai* (sireh stand) used by the Sultan.
192.	**Kasugui.**		A large hardwood tree.
193.	**Kayir.**		Opposite to *uwet.* The turning of a boat's head by drawing the paddle towards the side of the boat.
194.	**Kayu.**		A Brunei measure = 40 panggal.
195.	**Kĕduit.**		*Buah kĕduit,* the bottle gourd, (*Lagenaria*).
196.	**Kĕlabat.**		The orang utan, *maias* (*Simia satyrus*).
197.	**Kĕlakar.**	S.	To lie. = *bohong.*
198.	**Kĕlĕntugi.**		A millipede (*Spirostreptus* sp.) resembling the centipede but having yellow legs: = *sumpada* (Dayak).
199.	**Kĕlingkasa.**		Chameleon.
199*a*.	**Kĕmai.**		Yesterday, = *kamari, kemarin, kelmarin.*
200.	**Kĕmbura.**		A species of fish.
201.	**Kĕnawai.**		The large white bird found on the Limbang River.
202.	**Kĕndas.**	W.	Run aground (of a boat).
203.	**Kĕpuyus.**		Part of the *sĕlambau* (fish trap), the hinged post which is driven into the mud, and on which the *bantai* works.
204.	**Kĕrasek.**	S. W.	Coarse sand, gravel.

186. Dayak and Sarawak Malay. Presumably from *karang,* "a reef."
187. Cf. *kĕran.*
189. "Stiff" (Haynes). The second meaning only is used in the Malay Peninsula. In Sarawak an inverted form *kuar* is used in this sense.
191. Cf. Persian *kushkul,* "a beggar's bowl."
194. Cf. *satu kayu kain,* "a roll of cloth."
196. The Tabuns on the Limbang River (above Brunei) use *kĕlabat* for the Long-tailed Macaque (*Macacus cynomolgus*), the Malay *kra.*
197. Dayak and Sarawak Malay in this sense, and by extension "to chatter."
200. Probably same as *kĕmura* in Sarawak.
201. Presumably the Egret, *Mesophoyx intermedia.*
203. Cf. *kepuyu,* a small freshwater fish?
204. Cf. *kĕrĕsek* (Sarawak, Riau and Johore Malay), *gĕrĕsek* (Kedah).

205.	**Kĕrapak.**		To speak; *bĕrkĕrapak = kata, chakap.*
206.	**Kĕratang.**		A large seafish (Sea-perch [*Epinephilus*] *Serranus* sp.).
207.	**Kĕruai.**		Argus pheasant.
208.	**Kĕrunai.**		A musical instrument made of bamboo.
209.	**Kian.**		= *dĕmikian,* thus, in this manner, *mĕngapa kian?*
210.	**Kikik.**		A kite (paper).
211.	**Kikok.**		A species of monkey, = *lotong.*
212.	**Kilala.**	S.	To recognise, know (*kĕnal*).
213.	**Kipak.**	S. W.	*Mĕngipak = mĕndukong,* to carry on the hip or under the arm (of children).
214.	**Kirai.**		(i) The eyebrows. (ii) Cigarette wrappers made of *nipah* leaf.
215.	**Kirong.**	S.	*Bĕrkirong* = tattooed, of Dayaks or Kayans.
216.	**Kobak.**	W.	To peel, strip off. *Arang kobak,* outcrop coal.
217.	**Koiok.**	W.	A dog.
218.	**Kontol.**		A dug-out drawn by buffaloes in swampy districts.
218*a*.	**Koris.**		Skin disease, = *kudis.*
219.	**Kuari.**		*Kuari pintu,* the socket for a door-bolt.
220.	**Kuba.**		A shrine, a burial place of some person of rank.
221.	**Kubal.**	S.	Pearl sago.
222.	**Kubamban.**	S.	Large silver buttons for women's jackets.

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205. "To have a talk with" seems to be the sense in which it is more commonly used in the Brunei district by Malay-speaking up-river tribes.

206. Cf. *kertang* (Sarawak and Malay Peninsula).

207. Cf. Dayak *ruai;* Sumatra Malay *kuaow* (Raffles); Malay Peninsula *kuang.*

208. Cf. *serunai* (Sarawak and Malay Peninsula) derived from the Persian *serenai.*

212. Dayak. Commonly used by Sarawak Malays.

215. "Parti-coloured" *e.g.* as a tiger or certain snakes (Sarawak Malay).

216. Cf. *kupak* (Sarawak Malay and Dayak), *kupaskan* (Malay Peninsula) "to skin."

217. "A cur; an expression (the Orang Laut word for dog) used by Malays as an abusive form of *anjing*" (Wilkinson).

218. The same word in Javanese means "stumpy and thick"; *burong kontol* "a stumpy-tailed bird." Perhaps the shape of the dug-out has suggested the Brunei Malay use of this word.

218*a*. Cf. Dayak *kuris, kureh,* "the itch," "sores."

220. Cf. Arabic *kubur,* "a tomb."

221. Cf. *gubal,* "the soft wood between the bark and the heart of the tree."

223. **Kuchai.** S. W. A kind of small onion.

224. **Kulimpapa.** A tree (*Vitex pubescens*), the wood of which is used almost exclusively in Brunei for making paddles.

225. **Kulimpapat.** A firefly.

226. **Kulimambang.** A butterfly or moth. *Pintuk,* folding doors.

227. **Kunal.** The scar of an old wound.

228. **Kunau.** S. A large edible marine clam (*Cytherea* sp.).

229. **Kunchil.** The crest of a bird.

230. **Kuning.** *Bunga kuning,* the yellow chempaka flower.

231. **Kurapa.** A large seafish. (Sea-perch, *Epinephilus* [*Serranus*] sp.).

232. **Kurau.** S. W. A species of fish. (*Lates calcarifer*).

233. **Kurita.** The octopus.

234. **Kurong.** S. W. *Bĕrkurong,* dammed of water, confined.

235. **Labit.** *Gĕndang labit,* a small drum used with the *guling tangan.*

236. **Labok.** Onom: the sound of anything falling.

237. **Ladun.** *Padi* round the edge of a field which ripens later than the main crop.

238. **Lagau.** *Mĕlagau,* to call, = *panggil.*

239. **Lakat.** S. *Dĕkat, lĕkat*:—*lakat lagi hidup* = still alive.

240. **Lamaran.** A fruit similar to *buah binjai.*

241. **Lambong.** *Lampu l.* the side-lights of a ship.

242. **Lamiding.** A creeping fern (*Stenochloena palustris*) chiefly used when dried for binding together *kelongs* and chicks.

243. **Lampong.** S. W. *Lampu,* a lamp.

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223. W. translates this "vegetable" and suggests derivation from the Chinese *ko-chhai. Bawang kuchai* = "onion" in the Malay Peninsula. For the Brunei use of it to mean "a small onion" compare the Dayak *kuchai* meaning a "very small bird."

225. *Kuling Papat* (Haynes). Cf. Dayak *salempepat, perapet, perpat,* "a fire-fly."

226. *Kuling Bambong* (Haynes). Cf. Dayak, *kelabembang,* "a butterfly."

228. *Kuno* (Sarawak).

233. Cf. *gurita* (Skt.) also in Malay Peninsula (Winstedt).

234. In Sarawak and Malay Peninsula the general meaning is "enclosing," "cutting off," not necessarily of water.

236. Cf. *laboh* "letting down," Dayak "to fall" *labohan* "an anchorage."

239. *Lĕkat* (Sarawak Malay).

242. Cf. Dayak *lĕmiding,* "an edible fern."

244. **Lamun.** A common river weed, allied to *Potamogeton.*

245. **Landing.**[2] A tree, a variety of the tree known as *griting* or *tĕrĕngtang,* but yielding an inferior quality of wood.

245*a*. **Langgar.** The porch of a house.

246. **Langsang.** Impediment in speech due to cleft palate or hare-lip.

247. **Lanting.** S. A raft.

247*b*. **Lapihi.** To unfasten, undo.

248. **Lapisan.** *Batu lapisan,* shale.

249. **Larak.** To open, unpick, of seams.

250. **Larai.** A sail.

Kapal asap dari Labuan
Number satu bĕrgiling larai.
Tĕtap[2] *hati-mu tuan!*
Yang satu jangan bĕrchĕrai.

251. **Lempaung.** W. A tree yielding an acid fruit used in curries.

252. **Lĕngadai.** A riverside tree, one of the *Rhizophorae,* the bark of which is used for the extraction of cutch.

253. **Lĕnggayong.** A riverside tree. (*Rhizophora* sp.).

254. **Lengkok.** S. W. A variant of *bengkok.*

255. **Lĕnguai.** S. A large circular brass box with tray, for holding *sireh* leaf and betel nut.

255*b*. **Lewat.** Difficult, = *payah.*

256. **Lidi.** S. Part of the loom.

257. **Lika.** *Lalai,* forgetful, careless.

258. **Limpang.** S. *Mĕlimpang,* to lie down.

259. **Limpas.** S. Past, = *lalu.*

260. **Limpanas.** A tree. A stick made from this tree is supposed to render the possessor secure from the attacks of crocodiles and to protect him from any sickness. By the natives of Sarawak called *kayu lakong.*

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244. Dayak, "a species of jack-fruit tree, the fruit of which is in the ground" (Howell).
245a. Cf. Javanese "a small shrine" or "small mosque."
247. Dayak.
250. Inverted form of the common Malay word *layar.*
251. Also Dayak, "a jungle tree that has its fruit growing on the trunk."
252. Cf. *lenggada* "a medicinal plant" (Wilkinson).
255. Also *lunggwai* in Sarawak.
256. Dayak.
258. Dayak "to go aside, deviate" (Howell).
259. Sarawak "to pass"; *sudah limpas* "past."

261. **Linggar.** S. Crank, easily upset, of a *sampan.*

261*a*. **Linggi.** W. The stern post of a boat.

262. **Lindagong.** A tree occurring in tertiary jungle; its leaves used by Malays as *langir* (as soap for washing).

263. **Lokan.** S. W. An estuarine bivalve (*Cyrena*).

264. **Lonchit.** S. Sharp, pointed, = *tajam.*

265. **Luak.** A puddle.

266. **Luargan.** A pool, swamp.

267. **Luba.** A thorny palm: *Eugeissona* sp.

268. **Lukut.** S. A large fern (*Platycerium* sp.) found on trees.

269. **Lulu.** Cracked, broken, as the bark of a mangrove tree.

270. **Lumading.** The young of *ikan tĕnggiri.*

271. **Lumu.** A kind of black satin.

272. **Mahau.** A tree, *Nephelium malayense; mata kuching.*

272*a*. **Maluah.** Motion outwards, = *kaluar.*

273. **Malur.** (i) *Malur tĕlinga,* the drum of the ear.

W. (ii) *Bunga mĕlur,* the jasmine.

274. **Manákan.** S. *Anak manakan* (Java), sister's or brother's child.

275. **Mangaris.** A hard heavy red wood (*Kumpassia excelsa*), chiefly used for making blowpipes and ornamental paddles—known in Sarawak as *mingris,* and in Sumatra as *kayu raja.*

276. **Mangkok.** A small waggon (mining).

277. **Manik.**[2] The temples.

278. **Manja.** S. To coax, wheedle.

279. **Manok** S. W. A bird.

280. **Mantis.** The kingfisher.

281. **Marakubong.** A tree (sp. ?) yielding a very light wood.

282. **Marau.** S. Malacca Cane. (*Calamus Scipionum*).

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261. Dayak. *Lenggar* (Sarawak Malay). Cf. *lenggang,* "the rolling of a boat" (Wilkinson).

261*a*. "The covered or decked portion of a Malay boat (at the prow and at the stern)" (W.). Dayak "the stern or bow part of a boat."

264. Cf. Dayak *lunchik,* "sharp-pointed," *ngelunchik,* "to make into a sharp point."

268. Dayak.

269. Cf. Dayak *luloh,* "rotten," "wasted away," or Sarawak Malay *lulus,* "to peel off" as the skin of a snake or of the hand.

278. Dayak "fractious," "always crying" (of a spoilt child).

279. Dayak more particularly "a domestic fowl."

282. Dayak.

283.	**Mata.**		*Mata-matai,* to repair fishing nets.
284.	**Matan.**		A fruit.
285.	**Mauk.**		Drunk, = *mabok.*
286.	**Mĕlaban.**		An edible fruit.
287.	**Mĕloh.**		*M. aring,* = the sealing-wax palm (*Cyrcostachys lacca*).
288.	**Mĕmpalai.**		*Naik mĕmpalai,* = to wear flowers in the hair.
289.	**Mĕnangin.**		A fish (sp. ?).
289*a*.	**Mĕnantang.**		To gaze at, = *pandang.*
289*a*.	**Menaulih.**		To turn the face aside, = *palis.* .....
290.	**Mĕngipak.**	S.	To carry on the hips, = *mendukong* (see No. 213).
291.	**Mĕngampai.**		To lie down.
291b.	**Mĕngano.**		To assail.
292.	**Mĕnjarang.**	S.	To cook rice.
293.	**Mĕnungan.**		An edible fruit.
293*b*.	**Mĕnyasap.**		To clear the ground.
294.	**Mĕraka.**	S.	A tree (*Mĕrbau* sp.) yielding a very tough wood.
295.	**Mĕritam.**	S.	A fruit resembling *rambutan.*
296.	**Miatu.**		*Bagitu,* like that, quite so.
297.	**Miris.**		Leaky; not so strong as *bubus.*
298.	**Misan.**		A tombstone, generally of wood.
299.	**Mongsang.**		= *Musang,* the polecat.
299*b*.	**Muara.**	S. W.	*Kuala,* mouth of a river.
300.	**Mulong.**	S.	Raw sago.
301.	**Muleh.**		= to return, go home, = *pulang.*
302.	**Mumut.**	S.	Rotten.
302*a*.	**Myelus.**		A fruit resembling *sembayau,* the canary nut.
303.	**Najar.** **Niat.**	S.	*Biken niat,* to decorate with flowers and hangings and worship at a tomb.

289. *?* = *ikan senangin,* a common salt-water fish of the Malay Peninsula and Sarawak.

295. "Pulasan fruit" (Haynes).

296. Also *miani,* "like this", or *demiani* and *demiatu* with the *a* broader in Brunei than in Sarawak.

297. = *tiris* (Malay Peninsula and Sarawak). *Bubus* is more "broken or slit open beyond repair" than "leaky."

299. *Munsang* and *musang* in Sarawak. Wilkinson gives *mongsang* as a variant from Riau.

300. Sarawak Malay and Dayak.

302. Cf. Dayak *but, bebut,* "rotten," "stinking." In Sarawak Malay *mumut* also means "rough" (of wood) *e.g.* as plants before planing.

304. **Nakara.** A small drum made of the monitor-lizard skin (*kulit biawak*), and used in processions of Royalty.

304*a*. **Ngalih.** Tired. = *pĕnat.*

304*b*. **Nohun.** S. There, yonder.

305. **Nyaman.** *Minyak nyaman,* a perfumed oil used for scenting the hair, distilled from the flowers of *gambir, mĕlur, chĕmpaka,* etc. and mixed with the glandular secretions of the civet.

305*a*. **Nyanya.** = *Katanya,* he said.

306. **Pachar.** S. *Bĕrpachar inai,* to stain with henna.

307. **Padián.** The Brunei water-market.

308. **Pajar (fajr.)** S. W. The dawn.

309. **Paká.** Perhaps = *barangkali.*

310. **Pakal.** S. W. To caulk a boat.

311. **Pakarangan.** S. A large boat carrying sails, used generally for transport.

312. **Pakis.** An edible fern.

313. **Pakul.** A yoke for oxen.

314. **Palui.** S. Absurd, senseless, = *bodok sākali.*

315. **Pampan.** To close a small stream with a *balat* in order to drive fish into the *sadak;* to close a hole, stop a leak.

316. **Pampang.** S. *Pampang kĕmudi,* a forked support holding in place the *kĕmudi sepak,* the native rudder:—

Puchok pauh banjar mĕlatang
Pampang di-ambilkan kĕmudi
Mĕsti jauh ka-mari datang
Dayang itu yang baik budi.

317. **Panga.** The forked supports used for carrying poles, etc. in a *pakarangan.*

318. **Pangga.** The shaft of a waggon drawn by buffaloes, used in mining.

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304. Arabic. *Nĕkara* or *nĕgara* (Malay Peninsula).

305. *Nyaman* in Sarawak (and *nyamai* Dayak), means "nice" of taste, smell or feeling. In the Malay Peninsula "a sound healthful feeling; feeling comfortable or 'fit'" (Wilkinson).

306. Cf. *pachar,* "a plant (unidentified)" (Wilkinson).

308. Arabic *fajr.*

309. Dayak "if."

312. And Javanese (?) generically for any fern.

313. "A saddle" (Haynes).

314. Dayak *paloi,* "foolish," "stupid."

315. Sarawak Malay *pempan.*

316. Dayak, "a turning" or "junction."

317. Dayak, "an angle," "forked" or "branching" Cf. *pangga,* "a scaffolding" or "wooden frame-work used in support of anything" (Wilkinson).

319.	**Panggal.**		A Brunei measure, = *paku kui.* [40 *panggal* = 1 *kayu* (14 cents) 10 *kayu* = 1 *babat asap* ($1.40)] (Maxwell).
320.	**Panggau.**	S.	The Sultan's bed.
321.	**Pantak.**	S.	Witchcraft.
322.	**Panyap.**	S.	= *Simpan,* to keep.
323.	**Papat.**	S.	To cut, lop off.
324.	**Parangan.**	S.	*Ikan parangan,* the swordfish.
325.	**Param.**	S.	*P. buah,* to keep fruit till ripe.
326.	**Parapatan.**	S. W.	The seams of a boat.
327.	**Pasah.**		Part of a loom.
328.	**Patah.**[2]	S.	*Pagar patah*[2], verandah railing, from its being made up of many separate pieces.
329.	**Payan.**[2]		Bamboo floats, used with the *tali-rawai* for hand fishing lines.
330.	**Payau.**		A deer. = *rusa.*
331.	**Pĕlipátan.**	S. W.	The underside of the knee.
332.	**Pĕmarang.**		*Parang,* the ordinary Malay knife.
333.	**Pĕmata.**		A fish hook.
334.	**Pĕmukatan.**		The long narrow fishing boat peculiar to Brunei.
335.	**Pĕngakapan.**		Limber holes in the frames of a boat.
336.	**Pĕngalu.**		The " ulu " market at Brunei.
337.	**Pĕnyuchok.**		The horizontal poles on which the flooring of a house rests, connecting the main posts.
338.	**Pĕnyusu.**		*Bĕliong pĕnyusu,* a wood chisel used by boat-builders.
339.	**Pĕrabut.**		Quickly, = *lĕkas.*
340.	**Pĕrada.**[2]		A variety of mangosteen with bright red skin.
341.	**Pĕrhĕnti.**		Part of the *sĕlambau,* the tripod on which the fishermen sit.

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319. *Panggal* also "to cut in two." *Sa'panggal* "a slice," "division" in Brunei.
320. Dayak "a bed," "sleeping place," not necessarily for persons of high rank.
321. Maxwell translates it "poison" (vb. and subs.).
323. Sarawak Malay and Dayak *pĕpat,* "to cut into small pieces."
324. *Ikan parang*[2] in Malay Peninsula and Sarawak.
325. *Pĕram* in Malay Peninsula and Sarawak.
326. From *rapat,* to close.
330. Land-Dayak, Kayan, Kenyah and Kalabit.
331. From *lipat,* to fold.
334. Possibly from *pukat* "a seine-net," *mĕmukat,* "to fish with a seine-net," hence *pemukatan* "the boat used when fishing with a seine-net."
337. "Anything that is inserted," from *chuchok* "to insert."
339. Cf. Sarawak Malay *bĕrubut* "quickly," "make a dash for," *lit.* "snatch" or "seize."

342. **Pĕrtĕnunan.** S. The loom.
343. **Pĕtam.** Hinges of a door or box.
344. **Piasau.** Coconut.
345. **Pihit.** To press down, weigh down:—
Mayang simbur, mayang singgalam,
Tiga dĕngan mayang simbatu
Sama timbul sama tinggalam
Bĕrat sauh di-pihit batu.
346. **Pilamas.** *Panching pilamas,* a method of fishing for sharks and other large fish formerly much practised near Brunei.
347. **Pinanasan.** A variety of the canary nut (*sĕmbayau*).
348. **Pinduan.** S. The native quoits, played with brass discs.
349. **Pinis.** A tree (*Sloetia sideroxylon*), yielding a hard and heavy wood.
349*a*. **Pipir.** A piece, a strip. *Kain tajong dua pipir,* a sarong of two pieces joined together.
350. **Piri.**[2] The heartwood of *bakau,* mangrove.
351. **Piyai.** A common riverside plant, the young leaves used as *ulam*.
352. **Pompong.** S. To fasten in a bundle, bunch together.
353. **Pulak.** To pluck fruit or flowers.
354. **Pupul.** *Idem.*
355. **Puputan.** S. Bellows.
356. **Purun.** S. A sedge (*Eloeocharis variegata*).
357. **Putar.** S. *Pahat putar,* a gouge chisel.
358. **Rabah.** To fall down.
359. **Ragián.** A shelf in a Malay house.
360. **Ramán.** S. A fish (sp. ?).
361. **Rambat.** The Malay casting net, *jala.* Verb *bĕrambat.*
362. **Ramis.** A small marine bivalve (edible).
362*a*. **Rantau.** A seine net.
363. **Rawai.** W. (i) *Tali rawai,* a long line of baited hooks attached at either end to a *pĕlampong.*

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342. From *tenun,* "to weave."
345. Cf. *pichit* or *apit,* "to press" or "to squeeze." In Sarawak *kĕna pirit* is used of a person run over by a steam-roller or train.
355. From *puput* "to blow." In Dayak *puputan* = "forge." Also "straw" in Sarawak, *e.g. topi purun,* "a straw hat."
357. Cf. *putar* "rotation," "motion on an axis" (Wilkinson).
358. *Rĕbah* in Malay Peninsula and Sarawak.
362. *Rĕmis* in Malay Peninsula and Sarawak.
362*a*. Cf. W. "a reach of a river," "a long straight stretch of coast."

(ii) *Papan rawai,* the ornamental moulding or carved work on the walls of a Malay house.

364. **Rĕnchangan.** Diamond shaped lattice work.

365. **Rĕngit.** Used generally for mosquitoes.

366. **Rĕpana.** Tambourine.

367. **Rigis.** S. A method of catching fish much employed at Brunei.

368. **Ringkat.** S. A tiffen carrier.

369. **Rokam.** S. W. A small fruit resembling a plum.

370. **Ruit.** S. W. Barb. *Ruit pĕrmata,* fish-hook barb.

371. **Rumahan.** A fish (sp. ?).

372. **Sadak.** S. A kind of fishing net made of sago palm fibre.

373. **Sadayan.** A boathouse.

374. **Saham.** The wooden cross-piece supporting the *kĕmudi sipak* and *panga.*

375. **Saka.**[2] A tree with small red fruit; the leaves are used as *ulam,* vegetables.

376. **Sakar.** S. W. Sugar.

377. **Salajur.** S. Immediately, direct.

378. **Salam.** To dive.

379. **Salang.** Resinous exudation of trees, *damar.*

380. **Salat.** *Durian salat* = *Anona muricata,* the *durian bĕlanda.*

381. **Sandak.** S. A spud, spudding hoe.

382. **Sanga.**[2] A mould for casting brass.

383. **Sangkal.** (i) *Bĕliong sangkal,* an adze used by boat builders.

S. W. (ii) To lie, prevaricate:—

Kayu tĕbang bangkar[2]
Liak[2] *di-bawah tangga.*
Jangan-lah abang kuwat bĕrsangkal!
Chinchin perak buatkan tanda.

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363. *Ra-ai* in Sarawak.

365. And *karengit* (Dayak) in Sarawak, "a sandfly." In Malay Peninsula "A species of minute tick; a small insect pest." (W.).

366. *Rĕbana* in Malay Peninsula and Sarawak.

372. Dayak.

373. Cf. *sadi* "to dry a boat" (Haynes).

376. Persian.

377. In Sarawak and Brunei Malay generally with the idea of motion, *e.g. jalan salajur,* "to go straight on."

378. *Sĕlam* in Malay Peninsula, Sarawak Malay and Dayak.

379. Cf. *sĕlang* in Sarawak, "lamp black" or "black sooty marks."

381. Dayak.

382. "The scum or dross in smelting" (Wilkinson).

383. In the Malay Peninsula and Sarawak *sangkal* is "to deny" rather than "to lie" or "prevaricate."

384. **Sangku.** S. A spear. The head is fastened on with rotan (*simpai rotan*). *Lĕmbing* has the head secured with a brass ferrule (*sampak tĕmbaga*).

385. **Sarah.** Surrendering, giving over.

386. **Sarang.**[2] An implement, consisting of a bamboo split at the end and used for deepening holes in the ground.

387. **Sarut.** An open basket of plaited cane closed at the top with network, carried on the back.

387*b*. **Sasaban.** A chopping block.

388. **Sasap.** To hoe up weeds.

389. **Sasar.** (i) Dried prawns.
(ii) To drive fish into the *sadak*.

390. **Satak.** An edible crustacean.

391. **Sawang.** A hole. *Sawang kumbang*, = the bilge hole in the bottom of a boat.

392. **Sawar.** *Makan sawar*, the early morning meal between 2 a.m. and 3 a.m. during *bulan puasa*.

393. **Sayang.** A sheerlegs.

394. **Sĕdaman.** A well-known tree.

395. **Sĕkui.** *Buah sĕkui*, the water melon, = *buah sĕmangka*.

396. **Sĕlambau.** S. A method of fishing with net, peculiar to Borneo.

397. **Sĕlayan.** A gridiron made of bamboo on which fish is roasted.

398. **Sĕlidai.** A fish.

399. **Sĕlingkawang.** A common fern (*Gleichenia linearis*), sometimes used for making Malay pens.

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384. Dayak. *Sangkoh* in Sarawak Malay.
385. *Sĕrah* in Sarawak "to surrender."
386. "A dish cover" (Haynes).
387. *Jarut* in Sarawak.
388. *Sĕsap* in Sarawak.
389. *Sĕsar* in Sarawak.
391. Dayak.
392. *Sahor* in Sarawak.
393. Cf. Wilkinson *tombak sayang*, "a kind of gaff used to keep the front of the sail from flapping."
395. Cf. *sekowi*, "Italian millet" (Wilkinson).
396. And Dayak.

400. **Sĕlisip.** Mother of pearl shell.
401. **Sĕmbayau.** The canary nut.
402. **Sĕmpayan.** = *tutup tiang,* the holes linking together the main posts of a house.
403. **Sĕmpilau.** Wooden pegs for hanging clothes on.
404. **Sĕmpiran.** S. A tree (*Casuarina* sp.).
405. **Sĕnatu.** (? = *sana itu*), there.
406. **Sĕndakan.** Part of the *pilamas,* made of *nibong* and attached to the line above the hook (v. *pilamas*).
407. **Sĕrapit.** The fruit of a tree (*Willughbeia* sp.).
408. **Serawong.** The Malay conical hat.
409. **Siabun.** A kind of unbleached linen, coarser than *bĕlachu.*
410. **Siar.** S. A kind of large prawn.
411. **Sibabau.** V. *babau. Kĕmudi si-babau,* a rudder used when line fishing from the bows of a boat, operated by a long pole on the side opposite to which the man is paddling.
412. **Sigai.** *Takoyong sigai,* a shell, *Cypraea.*
413. **Sigi.** Cleanse.
414. **Sigup.** Tobacco.
415. **Sikap.** S. In readiness, with clothes on, for a journey.
416. **Sikut.** To carry on the back as a child is carried.
417. **Silap.** To fire a cannon.
418. **Singgan.** S. W. *Singgan sini* = *sampai sini.*
419. **Sipak.** S. *Kĕmudi sipak,* the Malay rudder.
420. **Sirah.** Salt.
421. **Sirik.** The fins of a fish.
422. **Siring.** S. (i) Edge.
(ii) *Buang ayer,* when speaking of the Sultan.
423. **Sirong.** S. W. Tapered at the end as the blade of a paddle.

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402. Cf. Dayak *jempayan.*
405. Cf. Sarawak *nyatu,* "that's the one." *Sana itu* becomes *sana ya* in Sarawak contracted to *siya,* "there."
408. Cf. *saoung* (Kenyah), *raong* (Kalabit).
414. Dayak.
415. Dayak. Cf. *siyap* (Malay Peninsula).
421. *Sirip* in Malay Peninsula and Sarawak.
423. "Aslant" in Sarawak. "Out of the straight line, crooked, awry, at an angle" (Wilkinson). "The spaces between the posts of a house" (Haynes).

424.	**Sisang.**		A fly, extremely malodorous, very destructive to padi. *Kasisang* (Maxwell).
425.	**Sisipkan.**	S. W.	To caulk the seams of a boat.
426.	**Siti.**		A whistle, cylindrical.
427.	**Siut.**		(i) A landing net, a small hand net for catching prawns. (ii) An earth basket.
428.	**Songsang.**		*Mĕnyongsang,* to fall down suddenly and unexpectedly as when a boat runs aground.
429.	**Suai.**		*Lampu suai,* the masthead light of a boat.
430.	**Subok.**	W.	*Mĕnyubok,* to peep from a window, as Malay women. (See No. 43).
431.	**Sudok.**		*Tĕrsudok,* tripped up, catching the foot in an obstacle.
432.	**Suga.**[2]	S.	The kingposts of a house.
433.	**Sukang.**		A variety of durian.
434.	**Sulang.**	S.	(i) An earthenware bottle with lid for holding drinking water. (ii) A fruit used for colouring rice yellow.
435.	**Sulap.**		A hut, temporary shelter.
436.	**Sulau.**		*Takoyong sulāu,* a shell, generic name for shells of *Conus* and *Voluta* species. The cone shell is used as *obat* to avert the evil spirits of childbirth (*pontianak*).
437.	**Suling.**	W.	An earthenware vessel with bamboo outlet used for distilling essences made in Brunei from *gambir, mĕlur, chĕmpaka, gadong, podak,* etc. *Bersuling,* to distill essences.

424. Perhaps "a bug" (*Rhynchota*), of which there are several malodorous species destructive to padi.

425. In Sarawak and the Malay Peninsula "to tuck in," "thrust between," "insert," not necessarily restricted to caulking the seams of a boat.

428. In Sarawak (*sunsang*) and the Malay Peninsula "upside down."

429. Cf. *tali suwai,* "sway-ropes" from the English "sway" as a nautical term (Wilkinson).

430. Cf. *penyobok,* "a thief who prowls about at night on the look-out for facilities for theft" (Wilkinson). In Dayak *subok* means "a surprise," or "persuasive talk" (Howell).

434. Cf. Malay Peninsula sense "joining in a drink," "drinking together."

435. *Dangau* or *lancho* in Sarawak.

437. *Sulin* in Sarawak.

438. **Sumbu.**[2] (i) A species of *Nepenthes,* pitcher-plant.
S. (ii) *Sumbuan,* the touchhole of a cannon.

439. **Sungkai.** Breaking fast at 6 p.m. during the month of Ramthan.

440. **Sungkit.** (i) The projecting platform at the stern of a *pakarangan.*
S. (ii) *Mĕnyungkit,* to raise by means of leverage, to extract, pick out.
S. (iii) *Bĕrsungkit,* vaccinated.

441. **Sungkum.** To prop up. *Kayu s.,* props to shore up a vessel on the sea-beach.

442. **Suraga.** S. *Bantal suraga,* a bed-pillow used by the Sultan.

443. **Suri.** S. Part of the loom.

444. **Tabok.** A peep-hole in a Malay house.

445. **Tabur.** S. W. *Padi tabur* = swamp *padi.*

446. **Tachi.** S. (Chinese) elder sister, = *kakak.*

447. **Tagai.** One of the *Rhizophorae;* bark used for extraction of cutch.

448. **Tagal.** S. *Nanti sa-tagal* = *nanti sadikit,* wait a minute.

449. **Tagar.** (i) Steady, of the helm in steering.
(ii) Rust; *bĕrtagar* = rusted, oxidized.

450. **Tajok.** S. W. The frames of a boat securing the upper planking to the dug-out. (Cf. *giak*).

451. **Tajong.** S. W. *Kain tajong,* the *sarong.*

452. **Takoyong.** S. A shell.
Takoyong timba = *Neritina crepidularia.*
Takoyong pulas = *Potamides cerithium.*
Takoyong rimba = land shells in general.
Ulun takoyong = a well-known water-bird, with ash-grey plumage.

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439. *Sungkeh* in Sarawak.
441. Cf. *sokong* in Sarawak and Malay Peninsula, "propping up."
442. Cf. *bantal sĕraga,* "a flat, square-sided State cushion." (Wilkinson). Also *saraga* in Sarawak.
444. Haynes and Maxwell translate *tabok* "window."
445. In Sarawak padi that has been sown broad-cast, as opposed to padi carefully planted, from *tabor* "scattering," "sprinkling."
448. Cf. *tĕgal* in Malay Peninsula and Sarawak.
449. *Tĕgar* in Sarawak. In Dayak "rust."
451. "A silk cloth of Bugis make" (Wilkinson).
452. Also Dayak.

453. **Takul.** To embrace, = *pĕlok.*
Tongkang puteh dari Mĕmpakul
Jaga-jaga dari Kimanis
Dayang puteh dapat di-takul
Mĕlihat chinchin di-jari manis.

454. **Tambak.** (i) *Mĕnambak,* to catch fish by driving them into a *sadak* (V. *sadak*).
(ii) A Malay kitchen, consisting of a box filled with earth on which is placed the *tungku.*

455. **Tambing.** Edge, bank of a river. Cf. *tĕbing.*

456. **Tampang.** (i) *Tampang* (*sĕrunai*), the mouthpiece of a flageolet.
(ii) *Tampang kĕladi,* a severed portion of the plant ready for planting.
W. (iii) *Tampang tĕbuni,* the severance and tying up process at childbirth.

457. **Tampik.** *Sa-tampik* = *sa-bĕlah,* on one side.

458. **Tanai.** S. To carry on the upturned palm.

459. **Tandas.** *Mĕnyandas,* to crush *gĕlagah* in a mill (*chĕndasan*).

460. **Tanding.** Comparison, = *banding.*

461. **Tangang.** A vine (*Gnetum edule*), the bark of which is used for and makes good rope.

462. **Tangas.** S. W. *Mĕnangas,* to warm the body over fumes rising from burning herbs used medicinally.
Bunga kuning di-dalam chupu
Di-tangas oleh orang kĕdayan
Puteh kuning rambut mĕlaku
Kĕpala kampong Sungai Kĕdayan.

463. **Tangkisi.** Wooden supports holding the flooring joists of a house.

464. **Tangkong.** A musical instrument made of bamboo.

465. **Tanglong.** Part of the loom.

466. **Tapang.** S. W. A tree (*Kumpassia excelsa*) a variety of the wood known as *mangaris.*

467. **Tapok.** S. W. *Bĕrtapok,* to hide. (Intrans.).

468. **Taras.** The heartwood of a tree, = *tĕras.*

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453. In Sarawak "to put a heavy weight on something light," *e.g.* a weight on a piece of paper.
456. Also means "vaccine" in Sarawak, and "to cut" (as a coconut is split).
460. Dayak.
465. "A Chinese lantern" in Sarawak and the Malay Peninsula.
467. Also Dayak. Wilkinson notes it as a Trengganu word.

468*a*. **Tawar.**[2] An orchid (*Bromheadia palustris*); a decoction of the root applied externally in cases of severe headache.

468*a*. **Tekibing.** A hanging Malay shutter for closing the *tingkap* or window.

469. **Tĕlimbu.** A crowbar.

470. **Tĕlinting.** A noisy scarecrow used in *padi* fields.

471. **Tĕmburúkai.** A fish resembling an eel which, when it bites, is supposed to leave its teeth behind.

472. **Tĕmáa.** S. To ask a second time; importune. Cf. *tama*.

473. **Tĕmbiangan.** The marine cockle.

474. **Tĕmparik.** A thunderclap as opposed to deep rolling thunder.

475. **Tĕngal.** One of the *Rhizophorae* (*Ceriops* sp.), the bark used for extraction of cutch.

476. **Tĕnggalam.** To sink, = *tĕnggĕlam*.

476*a*. **Tĕpat.** *Barat tĕpat*, south-west.

477. **Tĕrajun.** To descend, = *tĕrjun*: *tĕmpat aying tĕrajun* = a waterfall.

478. **Tĕrchatok.** A wooden mallet of mangrove wood used by boatbuilders.

479. **Tĕripas.** A small green parakeet, = *burong sĕrindit*. (*Loriculus galgulus*).

479*a*. **Tewas.** W. = *kalah*, to lose, get the worst of.

480. **Tikiding.** A long basket made of plaited bamboo or *bamban* and carried on the back.

481. **Timbaran.** A tree (*Artocarpus* sp.); the young of the tree known as *tĕrap ikal*. *Kulit timbaran*, the tough bark of this tree which is used for making rope.

482. **Timbok.** S. To bank up.

483. **Timong.** The back of the head, occiput.

484. **Tinggalong.** *Pagar tinggalong*, the wood lattice work in Malay windows.

485. **Togal.** S. The stick used for planting *padi*:—*padi togal* = hill padi. Cf. *tugal*.

486. **Tuah.** S. (i) *Tuah bĕrma*, wine stains, red birthmarks; these, if covered with hair, are supposed to denote a long life.

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486. (ii) *Arok priok* in Dayak. I believe these are held to be peculiar to children of Mongolian races and at present unexplained.

(ii) *Tuah pĕriok,* dark blue patches on the sacrum of small children; these generally fade away as the children grow up.

487. **Tuhut.** The knee: *tĕmpurong tuhut,* the knee cap.

488. **Tui.** A tree, probably *Acacia* sp., with large white flowers.

489. **Tulah.** S. W. *Takut tulah,* fear of the anger of one's parents.

490. **Tumbang.** S. W. To fall over, fall down.

491. **Tumpong.** S. A bamboo used for carrying water.

492. **Tundak.** A tuft of hair on the forehead of boys.

493. **Tundun.** Nape of the neck.

494. **Turok.**[2] = *chaping,* a metal plate generally of silver, but sometimes made of cocoa-nut shell. Cf. *turok* Jav.

494*a*. **Tus.** = *kĕring,* dry. *Nasi bĕlum lagi tus,* rice not sufficiently boiled.

494*b*. **Ubar.** A dye.

495. **Udar.** To strain tight, of a rope when mooring a ship.

495*b*. **Ujar.** *Ujarnya,* he said.

496. **Ujur.** S. ? = *uzur; tua u.* feeble from age.

497. **Umban.** To throw.

498. **Umpok.** S. A round or oblong basket with cover of *nipah* leaf.

499. **Unjar.** To seek.

500. **Untang.**[2] S. A wooden winder for weaving thread.

501. **Upas.** S. Dart for blowpipe, probably so-called from the poison in which they were dipped.

502. **Uras.** S. Rubbish, dirt.

503. **Usong.** W. To carry on the head.

504. **Uwar.** S. To stir, mix ingredients in a pot.

505. **Wasai.** Cataracts, rapids.

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487. *Palatut* in Sarawak, contracted from *kĕpala lutut.*

488. Cf. *tuwi,* a tree (*Ixonanthes icosandra*) (Wilkinson).

489. In Sarawak "retribution," "evil befalling a wrong-doer." In the Malay Peninsula "calamity," "injury," "misfortune." In Dayak "under a curse."

492. *Tunduk* (Haynes).

495. *Odar* in Sarawak.

496. Also "sick," "ill" in Sarawak.

497. Cf. *umban tali* "a kind of sling" (Wilkinson).

502. Dayak.

503. "Carrying between two or more by the use of a pole, as a litter is carried." (Wilkinson).

Points of the Compass in Brunei Malay.

By J. C. Moulton, m.a., b. sc. (Oxon.).
Director of the Raffles Museum and Library, Singapore.

Some seven years ago I made a note of the Malay words used for the points of the compass by Brunei Malays. In Sarawak the ordinary dictionary words are used, but in Brunei they have a slightly different system. A curious feature of it is that in nearly every instance the points of the compass are moved round one place, either "upwards" or "downwards:" thus *utara*, "North" in ordinary Malay, is "North East" in Brunei Malay, while *selatan*, "South," becomes "South East" in Brunei Malay. The following table shows the two systems:—

	Dictionary and Sarawak Malay	*Brunei Malay*
North	Utara	Iraga
North East	Timor laut	Utara
East	Timor	Timor
South East	Tenggara	Selatan
South	Selatan	Barat daya
South West	Barat daya	Barat tapat
West	Barat	Barat laut
North West	Barat laut	Angin laut

It will be seen that the two systems agree on one word only, viz. *timor* for "East." The four words for South, South West, West and North West are all moved round one place in one direction, while *utara* for North is moved one place in the opposite direction. I can offer no suggestion as to the reason for this rather curious difference in the two systems, and I only call attention to it in the hope that someone else may be able to throw some light on it.

For "North" the Bruneis introduce a new word *Iraga* (sometimes *Uraga*), for which I have been unable to find any parallel or possible derivation in other Malayan dialects.

The Brunei use of *barat tapat* for South-West is interesting in view of the fact that *tapat* means literally "due," "exact;" thus *barat* is "West," and *barat tapat* "due West" in ordinary Malay.

On the coast of Northern Sarawak both systems are known. In that part of Borneo there must be many instances of Sarawak and Brunei Malays working together in the same ships and one would imagine that some confusion must arise over the similarity of the two systems, which however differ from one another in such important details.

Messrs. C. D. Adams and F. H. Kortright, of the Sarawak Civil Service have been kind enough to verify the accuracy of my notes from Brunei Malays in their districts (Baram and Miri). I have also received independent confirmation from Mr. W. H. Lee-Warner who made a note of the Brunei system when he was Assistant Resident in that District.

Some Hemiptera Heteroptera from N. W. Borneo.

By E. Bergroth.

In a previous paper* I have published descriptions of a number of new Reduviidae from Sarawak, communicated to me for study by Mr. J. C. Moulton. Below I am describing from the same material some new species chiefly belonging to other Families and have besides enumerated some previously known species, nearly all of which are now for the first time recorded from Borneo. The types of the new species are deposited in the Helsingfors Museum, cotypes of a few of them will be placed in the Sarawak Museum.

Fam. PENTATOMIDAE.

1. Scotinophara inermis Hagl.—Sadong.

2. Tolumnia papulifera n. sp.

Ochraceous, a callus at anterior margin of cicatrical areas, a large spot at middle of pronotal antero-lateral margins, the humeral angles of the pronotum, and a rounded callus at basal angles of scutellum reddish fulvous and impunctate, apex of scutellum with a convex levigate stramineous callus occupying the whole posterior half of the postfrenal part, connexivum, a posteriorly abbreviated median vitta to propleuræ, a median spot to mesopleuræ, and a small round spot at the base of all acetabula brassy or bluish black, the connexival segments with a median interiorly rounded pale ochraceous lateral spot, a blackish vitta between eyes and apex of antenniferous tubercles, a spot at basal and apical angles of ventral segments, a median subbasal spot to last ventral segment, and the spiracles dark fuscous, sometimes a little aenescent: above rather densely but irregularly punctured with fuscous, the punctures here and there, especially on the head and pronotum, brassy greenish-black, connexivum thickly and more finely punctate: beneath remotely and rather finely punctured with fuscous: first three antennal joints (last two wanting), rostrum, and legs pale testaceous, rostrum beneath with a blackish line and with the last joint black, antennæ and legs sparsely sprinkled with fuscous points, tibiæ above with a dark sanguineous or blackish line. Head as long as broad, clypeus slightly longer than juga, an oblong area at interior margin of eyes impunctate, second antennal joint slightly shorter than third, rostrum reaching base of abdomen. Pronotum with straight lateral margins and somewhat prominent, narrowly round-

* Sarawak Mus. Journ. I, 3, pp. 25—38 (1913).

ed lateral angles. Scutellum with the basal area distinctly elevated, reaching its middle. Elytra slightly passing apex of abdomen (♂), apical margin of corium straight, membrane slightly bronzed, here and there a little infuscated. Abdomen with the apical angles of the segments somewhat rectangularly prominent, second ventral segment at the base slightly and very obtusely tuberculate, last male ventral segment in the middle one-fourth longer than the preceding one, male genital segment arcuately sinuate at apex. Length, ♂ 12.5 mm.

Fourth mile, Rock Road, near Kuching, Sarawak.

Apparently coming nearest to *T. ferruginescens* Bredd., but much larger, much more sparingly punctured beneath, with a distinct callus at the scutellar basal angles and quite different colour-markings of the pronotum and connexivum.

3. Aeschrocoris saucius n. sp.

Black, with the apical part of the pronotal median carina and many irregular spots in all parts of the body, excepting head, sanguineous or ferruginous, coarsely and rather densely punctured, head more thickly, and scutellum less thickly so; antennæ fuscous, articulations between the first four joints narrowly whitish; rostrum piceous; legs black, a broad median annulation to femora and often also a narrower annulation just before middle of tibiæ sanguineous. Head two-thirds longer than broad, laterally broadly but not deeply sinuate, vertex with two parallel longitudinal keels near each other, clypeus narrow but percurrent, carinately elevated in its basal half, juga a little longer than clypeus but not meeting in front of it, obliquely truncate or sinuate at apex, first two antennal joints of equal length, the following joints successively increasing in length, rostrum reaching apical margin of second ventral segment. Pronotum with a rather strong percurrent longitudinal keel in the middle, the reddish spots of the anterior part of the disk callosely elevated, the apical angles produced in a short porrect acute tooth, the humeral processes shaped as in *A. obscurus* Dall., directed outwards, forwards and more or less upwards, the apical teeth horizontal. Scutellum somewhat elevated at the base and with a large and deep fovea at the basal angles, the apex raised in a stout conical semi-erect tubercle as high as the transverse diameter of the pronotal humeral processes. Elytra slightly passing apex of abdomen, corium conspicuously shorter than scutellum, its apical angle rounded, membrane somewhat longer than corium, fuscous with a more or less distinct dark testaceous basal spot, the veins connected near apex with the adjacent veins by a more or less distinct transverse vein, but not otherwise reticulated. Abdomen at the apical angles of the segments with a small tubercle, male genital segment sinuate at apex. Length, ♂ 7 mm., hum. width 8 mm.; ♀ 8 mm., hum. width 8.5 mm.

Fourth mile, Rock Road, near Kuching, Sarawak; Sumatra (my collection).

Both in structural characters and in colouring very distinct from the six previously known species.

One of the most remarkable characters of this genus, not mentioned by Dallas and Distant in their descriptions, consists in the structure of the second ventral segment. It is longitudinally grooved in the middle and angularly projecting over the basal half of the third segment, and each side of the groove is raised in a strong tubercle. The spiracles in this genus are placed in the lateral margins of the abdomen.

4. **Carbula trinotata** H. Sch.—Lundu, Sarawak.

5. **Menida schultheissi** Bredd.—Lundu, Sarawak.

This species has been redescribed from the Philippines by C. Banks under the name *Apines grisea.*

6. **Rhynchocoris margininotatus** Bredd.—Matang Road, Sarawak.

7. **Hypencha ophthalmica** Stål.—Sarawak.

I have forgotten to make a note of the exact locality.

8. **Hypencha alata** Bredd.—Marapok Mts. on the borders between Sarawak and British North Borneo.

Fam. COPTOSOMIDAE.

9. **Spathocrates neuter** n. sp.

Ovate, moderately convex, somewhat shining, black, smooth and almost impunctate, only the scutellum remotely and extremely finely punctulate, rostrum and antennæ pitchy testaceous, last antennal joint and legs piceous. Head one-third broader than long, notched at apex, somewhat convex, especially clypeus together with adjacent parts of juga, interocular space about five times broader than an eye, first and third antennal joints subequal in length, fourth as long as second and third together (fifth wanting), rostrum almost reaching middle of fourth ventral segment, the whole last joint lying behind the posterior coxæ. Pronotum with a shallow transverse median impression, more distinct toward the sides but not nearly reaching the lateral margins, and with a distinct node at the humeral angles. Scutellum with a transverse basal area posteriorly terminated by a shallow broadly arcuate impression. Fifth female ventral segment with its apical sinuosity forming a right angle for the reception of the sixth segment, which in the middle is almost as long as the three preceding segments together. Length, ♀ 5.7 mm., width 3.8 mm.

Mt. Penrissen, Sarawak.

Allied to *S. histeroides* Walk., but larger, not æneous, very much less punctured, and with narrower head, much longer rostrum, and much darker legs.

This is the third species of the genus; all occur in Borneo.

In his description of this genus Montandon says that the head is "presque aussi longue que large," but this is incorrect. I have a cotype of *S. atroaeneus* Mont., and the length of the head is 1.5 mm., whereas its width is 2.6 mm.

10. Brachyplatys submarginatus n. sp.

Roundedly ovate, black, shining (except pectus), above subænescent, a sublateral line (above and beneath) to pronotum and corium, a continuous submarginal line to scutellum, a very small spot near basal angles of scutellum, a patch enclosing the bucculæ, apex of orificial fold, the visible lateral part of the first ventral segment, margin of venter and a series of oblong longitudinal slightly elevated spots (two in each segment) a little inside the ventral margin pale flavous or reddish, antennæ (last two joints wanting) and rostrum piceous, legs pitchy black; above very finely and moderately thickly punctured, head and middle of pronotum almost impunctate. Head with the margin narrowly and bluntly elevated, rostrum not quite reaching middle of venter. Abdomen beneath scarcely punctate, last female ventral segment in the middle subacutely produced forward. Length, ♀ 6—6.5 mm., width 5.6—5.8 mm.

Kuching, Sarawak.

To be placed near *B. nigripes* Stål.

11. Tiarocoris decoratus n. sp.

Shortly and broadly ovate, shining (except sterna), impunctate, black, except the following yellow parts and markings: head, excluding base as far as a line connecting the posterior angles of the eyes, pronotal apical and lateral borders, the latter much widened anteriorly but intersected by an oblique longitudinal blackish line, a transverse band not reaching lateral borders somewhat before middle of pronotum, a short obliquely longitudinal band a little within humeral angles, the small narrow callus at the basal angles of the scutellum, its large transverse posteriorly rounded basal callus (interrupted by black in the middle), two large obliquely transverse discal spots to scutellum immediately behind its middle, scutellar lateral and apical borders, the latter widened but anteriorly angularly sinuate in the middle, prosternum, lateral margin of corium and of abdomen, an irregular ventral vitta a little inside the lateral margin, very narrowly interrupted at the segmental sutures and composed of two subconfluent spots (the anterior one much larger) in each segment; extreme apical margin of head fuscous; antennæ (except the last two fuscous joints), rostrum, and legs pale yellowish testaceous. Head almost one-half broader than long, anteocular part (♀) very slightly longer than the longitudinal diameter of the transverse eyes, interocular space 2½ times broader than an eye, rostrum passing posterior coxæ. Pronotum at apex distinctly broader than head, the antemedian

yellow fascia posteriorly terminated by an impressed line, the lateral margins anteriorly laminately dilated. Scutellum with an impressed line posteriorly terminating the transverse basal callus. Tibiæ very finely sulcated above. Length, ♀ 3.5 mm., width 3 mm.

Lawas, Northern Sarawak.

Allied to *T. luminatus* Mont., but it is a much smaller and more shining species with shorter anteocular part of head and more transverse eyes, the yellow pronotal apical border and discal fascia are not united by a short vitta, the yellow discal spots of the scutellum are not rounded, but obliquely transverse, and its yellow apical border is broader and anteriorly notched.

Of *T. luminatus* I have a female Malaccan specimen, determined by Montandon himself and agreeing with his good and detailed description. Distant (Rhynch. Brit. Ind. I, p. 15) describes under this name a Burmese species which has very little resemblance to the true *luminatus,* having the yellow markings of the pronotum quite dissimilar and partly punctured with black, the basal scutellar spots also punctured with black, and no spots at all on the disk of the *scutellum*. For *T. luminatus* Dist. *nec* Mont. I propose the name *T. supposítus*.

Fam. COREIDAE.

12. Homoeocerus pupillatus n. sp.

Brownish ochraceous, above and on pleuræ finely punctured with very pale fuscous, basal third of pronotum (except posterior margin) darker and with much darker puncturation, head with some blackish markings above, corium at the inner apical angle with a rather large oval pale ochraceous impunctate spot surrounded by black, the spot occupying the greatest part of the rectangular cell and the adjacent part of the endocorial area, pleuræ with an ill-defined sublateral fuscous patch, more distinct on the metapleura, dorsum of abdomen reddish, venter pale castaneous with a sublateral series of blackish spots, one on each segment, situated inside the level of the whitish spiracles, female genital segments above and beneath dark fuscous, femora streaked with blackish. Head not projecting before the antenniferous tubercles, first antennal joint a little shorter than second but longer than pronotum (the two last joints wanting), third joint of rostrum considerably longer than second, but slightly shorter than fourth. Pronotum across the right-angled, a little prominent humeral angles, broader than the length of its lateral margins, with an indistinct levigate median line. Membrane transparent with the inner basal area blackish and a distinct lateral fuscous spot immediately behind the exterior apical angle of the corium. Abdomen as broad as elytra, sixth female ventral segment posteriorly in the middle with a subacutely angular incision which is about as broad as deep, the basal plica not quite reaching the middle of the segment's median length, obtuse-angled at apex. Length, ♀ 16.5 mm.

Trusan, Northern Sarawak.

Structurally somewhat allied to *H. albiventris* Dall., but very different in its colouring.

13. Homoeocerus herbaceus n. sp.

Grass-green, head, anterior part of pronotum, and the whole under-side pale yellowish testaceous, more or less tinged with green and in the live insect probably entirely green, antennæ black, first joint fuscous on the inner side, fourth joint whitish green with the base narrowly and the apex more broadly fuscous, rostrum and legs green, tibiæ infuscated. Head somewhat produced before the base of the antennæ, first antennal joint longer than pronotum, second as long as first, third one-fourth shorter than second, fourth a little longer than third, rostral joints of equal length. Pronotum across the right-angled, a little prominent humeral angles, somewhat broader than the length of its lateral margins. Membrane pellucid with a slight brownish shade, at the inner basal angle and between the subbasal transverse vein and the corium blackish. Abdomen not broader than elytra, spiracles pale, sixth female ventral segment posteriorly in the middle rather deeply acute-angularly incised, the basal plica occupying a little more than one-third of the segment's median length, obtuse-angled at apex. Length, ♀ 19.5 mm.

Lundu, Sarawak.

Allied to *H. immaculatus* Stål, from which it differs by the structure and colour of the antennæ, the shorter fourth rostral joint, and the more prominent and less obtuse pronotal humeral angles.

14. Homoeocerus breviplicatus n. sp.

Ochraceous, the levigated veins of corium and of clavus and a round apical spot in the rectangular cell near interior apical angle of corium, often also basal margin of pronotum and apex of scutellum, very pale ochraceous, the claval and interior corial vein bordered on each side by a fuscous band, the puncturation of the upper side fuscous, except in anterior half and lateral borders of pronotum, on scutellum, and in basal half of exocorium, where it is concolorous; antennæ blackish, first joint interiorly or entirely brown (last joint wanting); legs ochraceous, tibiæ often fuscous or blackish. Head somewhat produced before the antenniferous tubercles, clypeus slightly longer than juga, first antennal joint longer than pronotum, second as long as first, third shorter than second, rostral joints subequal in length or third slightly the shortest. Pronotum constructed as in *H. herbaceus* Bergr. Membrane subhyaline, often somewhat bronzed, at inner basal angle and along basal margin blackish. Abdomen as broad as the closed elytra, spiracles pale, sixth female ventral segment posteriorly in the middle rather deeply acute-angularly incised, its basal plica very short, occupying only about one-fifth of the segment's median

length. First joint of hind tarsi two-thirds longer than the two other joints together. Length, ♀ 18.5—19 mm.

Kuching and Sadong, Sarawak.

Remarkable by the very short basal plica of the sixth female ventral segment and the long metatarsus of the hind legs. It is allied to *H. lineaticollis* Stål, but is much larger with longer second rostral joint, less obtuse and more prominent pronotal humeral angles, almost lacking (or only anteriorly faintly indicated) smooth median line to pronotum, and brown-bordered claval and inner corial veins.

15. Homoeocerus tenuicornis Stål.— Kuching, Sarawak.

16. Colpura brevipennis n. sp.

Elongately ovate, black, rather coarsely and moderately thickly punctured, sparsely set with narrow yellowish scales arising from the punctures which on pleuræ and anterior part of venter are cinereous, membrane brownish-ochraceous, first two rostral joints, anterior orificial tubercle, and trochanters luteous, last two rostral joints pale piceous. Head somewhat longer than broad, genæ unarmed, first antennal joint about one-fourth longer than head, second distinctly longer than first, third one-fifth shorter than first (fourth wanting), rostrum reaching apical margin of second ventral segment. Prothorax about twice as high as the head, pronotum moderately declivous, one third broader than long, slightly transversely impressed before middle, longitudinally rather broadly impressed between posterior parts of cicatrical areas, lateral margins slightly (sometimes almost imperceptibly) sinuated in the middle, lateral rnga distinctly visible also from above, apically produced in a short obtuse porrect tooth, humeral angles rounded, not prominent. Elytra reaching middle of penultimate dorsal segment. Metapleuræ foveately impressed at middle of lateral margin, their posterior margin straight, posterior angles right-angled. Abdomen considerably broader than pronotum, apical angles of fifth segment slightly prominent, venter slightly grooved from its base to base of fourth segment. Femora finely granulated, but unarmed. Length, ♀ 12.5—13 mm.

Female: basal plica of sixth ventral segment reaching the middle of the segment, very obtuse-angled at apex.

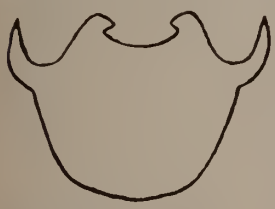
Mt. Matang, 3200 ft., Sarawak.

In build and general aspect much resembling the East Asiatic *C. lativentris* Motsch., as redescribed by Kiritshenko,* but at once distinguished by the longer, anteriorly much less declivous head, the paler membrane, the unicolorous connexivum, and the yellow trochanters.

* Faune de la Russie, Hém., VI, 2, p. 115, pl. II, fig. 13 (1916).—In the description the pronotal lateral margins are said to be "profunde sinuati," but this statement is in contradiction to the apparently correct figure in which these margins are represented as very slightly sinuated.

17. Colpura diplochela n. sp.

Oblong, black, more or less incrusted with fuscous, an oblong spot near middle of apical margin of corium and apical margin of last three ventral segments (except laterally) ochraceous, membrane brown, its inner basal area and the basal border darker, apical border of connexival segments (above but not beneath), anterior orificial tubercle, and trochanters dark luteous or ferruginous, first rostral joint pale brownish (the other joints wanting); above sparsely punctured, more thickly so beneath, puncturation on pleuræ coarser and cinereous; above, and more distinctly beneath, sparingly clothed with short hair-like yellowish scales. Head one-fourth longer than broad, distance between eyes and apex of antenniferous tubercles scarcely longer than the longitudinal diameter of the eye, genæ unarmed, first antennal joint slightly longer than head, second less than one-half longer than first (last two joints wanting). Prothorax twice as high as head, pronotum moderately declivous, one-third broader than long, very feebly convex, transversely slightly impressed before middle, lateral margins very broadly and slightly sinuate, lateral ruga very distinct also from above, anteriorly a little widened, apically produced in a strong triangular tooth directed forwards and very slightly outwards, humeral angles rounded, not prominent. Metapleuræ foveately impressed near middle of lateral margins, their posterior margin straight. Abdomen a little broader than pronotum and elytra, apical angles of fifth segment distinctly prominent, venter conspicuously grooved from its base to near apex of fifth segment. Femora unarmed, beneath with two or three small tubercles bearing a bristle. Length, ♂ 14.5 mm.



Male genital segment of *C. diplochela*.

Male: genital segment (cf. fig.) behind in its apical half broadly and slightly impressed, the apical margin laterally produced in a strong curved acute horn, median part of the margin with two inwardly hooked processes.

Mt. Penrissen, Sarawak.

Allied to the Indian *C. erebus* Dist. (as redescribed by Breddin from a cotype), but with shorter second antennal joint, differently constructed pronotal apical angles, etc. In the structure of the male genital segment it is very distinct from all species of which this segment has been described.

18. Colpura variipes Westw.

Mt. Penrissen, Sarawak.

With the many Bornean specimens of both sexes before me—all taken at the same time and locality—I do not hesitate to unite *C. armillata* Bredd. with *variipes* Westw. (*annulipes* Dall.). It is

more variable than any other *Colpura* known to me. The pronotal apical angles are usually shortly produced in a right-angled prominence, but sometimes more acutely, dentately projecting, the tooth being directed forwards, rarely slightly outwards. The lateral ruga of the pronotum is usually concolorous, but occasionally luteous anteriorly. The third antennal joint is either concolorous or pale at the base. The two pale annulations to the tibiæ are in some specimens less distinct or even entirely wanting. All these varieties agree in the structure of the male and female genital segments.

The species has also been recorded from Malacca, Cambodia and Java.

19. Colpura scrutatrix Bredd.

Kuching, Sarawak.

Originally described from the small island of Banguey, off the northern cape of British North Borneo.

20. Stenocolpura annulata n. sp.

Elongate, parallel from humeral angles to apex of fourth abdominal segment, black, membrane (excluding interior basal area, basal border, and basal half of interior border) brownish-ochraceous, the somewhat callose scutellar apex, a small spot near middle of apical margin of corium, orificial tubercles, base of second and third antennal joints, fourth antennal joint (except base), rostrum, trochanters, base of femora, and two annulations to tibiæ yellowish, abdomen with a very obscure paler spot at the apical angles of the segments, tarsi brown; above moderately thickly punctured, scutellum more remotely and more finely so, but along apical half of lateral margins with a row of deeper and larger punctures; beneath rather densely punctured with cinereous, more coarsely so on the pleuræ; sparsely clothed with short and narrow yellowish scales. Head two-thirds longer than broad, first antennal joint as long as head, second two-fifths longer than first, third scarcely shorter than first and a little longer than fourth, rostrum reaching base of fifth ventral segment. Prothorax three times higher than head, pronotum strongly declivous, broader than long, transversely impressed before middle, posterior lobe a little convex with a longitudinal impression within the rounded, not prominent humeral angles, lateral margins straight, lateral ruga narrow, but in its anterior half distinctly visible also from above, apically obtuse-angled, not at all dentately prominent, evanescent towards the humeral angles. Elytra almost reaching apex of abdomen. Metapleuræ with straight posterior margin. Abdomen beneath deeply grooved down its whole length, the groove shallow only in the last segment. Femora unarmed, the anterior pair beneath only with very few minute granules bearing a short seta. Length, ♂ 12 mm.

Male: genital segment with the apical margin evenly rounded, neither sinuate nor impressed at apex.

Mt. Penrissen, Sarawak.

Allied to *S. stenocephala* Bredd., from which it differs by smaller size and in having the head a little shorter, the pronotum less convex with the lateral ruga distinctly visible from above in its anterior half, the femora unarmed, the antennæ and tibiæ much more distinctly palely annulated, and the pale spots at the apical angles of the abdominal segments scarcely distinguishable. It is very similar in colour to *Colpura variipes* Westw., but is at once distinguished by the generic characters.

Stenocolpura was originally described by Breddin (Revue d'Ent. 1900, p. 203) as a subgenus of *Colpura,* but in agreement with his later suggestion (Ann. Soc. Ent. Belg. 1906, p. 55) I consider it generically distinct. It differs from *Colpura* principally in the structure of the head and the sexual characters of both sexes. The head is longer and narrower than in *Colpura,* the eyes are more removed from the base, the lateral margins behind the eyes are only slightly rounded without the conspicuous postocular callus so characteristic of *Colpura,* the apical margin of the male genital segment is evenly rounded, not at all sinuated, the sixth female ventral segment is not cleft in the middle, as in *Colpura,* but posteriorly triangularly incised with the basal plica reaching the incisure, and the latero-apical lobes of the female genital segment are much broader than long. To this can be added that the prothorax seen in profile is higher compared with the head, the pronotum strongly sloping, the rostrum very long, and the venter deeply grooved almost down its whole length.

The Coreidae of the division *Hygiaria* are apparently more frequent, both as to species and specimens, in mountain regions than in the lowlands. In addition to the five species recorded above there is in the Sarawak Museum a specimen (from Trusan) of the Bornean *Colpura pacalis* Bredd.

21. Dasynus shelfordi n. sp.

Brownish-ochraceous, the narrow costal margin of corium and the levigate veins and apical margin of corium and clavus, and a percurrent longitudinal band on each side of venter between its middle and lateral margins of a lighter ochraceous colour, a narrow percurrent vitta immediately within pronotal lateral margins fuscous, membrane brown with its inner basal area olivaceous-black, the two pale ventral vittae at their exterior margin with a series of short fuscous streaks, one in each segment, the spiracles pallid; antennæ fuscous, first joint brownish ochraceous, apex of the three first joints fuscous-black, fourth joint black with a broad subbasal pale ochraceous annulation; rostrum and legs brownish ochraceous; above, excluding head and apical pronotal area, rather thickly punctured with fuscous-black, pleuræ coarsely and thickly punctate with pale fuscous. Head slightly broader than long, very distinctly produced beyond antenniferous tubercles, above almost impunctate, beneath obscurely concolorously punctured, bucculæ un-

armed, obtusely subangular anteriorly, antennæ slender, longer than the body, first joint as long as head and pronotum together, second much shorter than first and a little longer than third, fourth a little longer than second, rostrum reaching anterior margin of metasternum, first joint reaching posterior margin of eyes, second much longer than third which is slightly shorter than fourth. Pronotum somewhat broader than long, lateral margins straight, slightly raised, humeral angles obtuse-angled, a little acuminate at apex, scarcely prominent. Elytra almost reaching apex of abdomen. Metapleuræ with straight posterior margin. Abdomen beneath finely alutaceous, impunctate, male genital segment with the rounded apical margin acute-angularly incised in the middle. Length, ♂ 11.5 mm.

Kuching, Sarawak.

Belongs to Stål's group *dd*, from the other species of which it is very distinct in its small size, longer and quite differently constructed antennæ, much shorter rostrum, and totally different structure of the male genital segment.

Named in memory of the late R. Shelford to whom we owe so much of our knowledge of the Bornean fauna.

Fam. MYODOCHIDAE.

22. Pachygrontha semperi Stål.—Lundu, Sarawak.

Fam. REDUVIIDAE.

23. Panthous tarsatus Dist.—Kuching.

24. Pygolampis foeda Stål.

Kuching, Sadong, and Santubong, Sarawak.

This species is distributed from Ceylon to Australia and the Fiji Islands, but was not previously recorded from Borneo. It is somewhat variable in colour and still more so in size, and I am convinced that *P. biguttata* Reut. is the same species.

25. Sastrapada oxyptera n. sp.

Narrow, ochraceous, elytra whitish grey mottled with pale brown, a lateral band to head crossing eyes, the transverse veinlet separating the discal cell from the interior membranal cell, a small oblong spot near middle of exterior membranal cell, some more or less distinct longitudinal lines on pleuræ and on ventral lateral areas, a band running through middle of sterna and venter, a small spot at apical angles of abdominal segments, spiracles, and a small basal sublateral spot to ventral segments dark fuscous; antennæ, rostrum, and legs ochraceous, second antennal joint toward apex, third and fourth antennal joints, apex of rostrum, two rows of short streaks on upper side of front femora, under-side of these femora including the small spinelets, apex of tibiæ, and tarsi fus-

cous, the four anterior coxæ (except apical margin) blackish, the larger spines of the fore femora whitish. Head a little shorter than pronotum, anteocular part as long as postocular part with the eyes, unarmed beneath, postocular part very distinctly longer than broad, first antennal joint as long as head, second joint more than half as long again as first, third about one-third the length of first, fourth one-half longer than third. Pronotum twice longer than broad, humeral node angular and subacuminate at apex. Elytra (♂) reaching base of last dorsal segment, the membrane pointed at apex, its interior margin more or less sinuate before the tip. Abdomen (♂) with the last dorsal segment parallel, its apical margin broadly sinuate, the apical angles subacute. Fore coxæ not quite reaching posterior margin of prosternum; fore femora as long as the distance between anterior margin of eyes and base of pronotum, a little incrassated, about eight times longer than broad. Length, ♂ 16.8 mm.

Kuching and Santubong, Sarawak.

This species comes very near to *S. bipunctata* Bredd. (*nec* Walk.), but the fore and middle tibiæ are not blackish at base and the last male dorsal segment is sinuate, not truncate, at apex. It is remarkable by having the membrane pointed at apex owing to the inner margin being a little sinuate before the tip. This character occurs, as noted by Stål, in some Neotropical genera of the *Pygolampinae,* but it is also met with in certain Old World species, although not mentioned in the descriptions.

The Bornean *S. brevicornis* Bredd. is represented in the Sarawak Museum by specimens from Baram.

I suppose Distant has correctly identified *S. bipunctata* Walk. with the South Asiatic species which he regarded as belonging to *S. baerensprungi* Stål, but in Rhynch. Brit. Ind. V, p. 185 he wrongly places also *S. bipunctata* Bredd. as a synonym of that species. The species described by Breddin is totally different both in its structural and colour-characters, being narrower with much longer basal antennal joint, longer pronotum with acuminate humeral nodes, longer and less incrassated fore femora, and quite differently constructed last male dorsal segment. As to *S. baerensprungi* Dist., it will probably prove to be distinct from the true South European *baerensprungi* (of which Reuter in Ofv. Finsk. Vet. Soc. Förh. LV, 14, pp. 64—65 has given a detailed redescription), but whether the Asiatic species should bear the name *incerta* Sign., or *bipunctata* Walk., or a new name, can be decided only after a thorough re-examination of Signoret's and Walker's types. *S. bipunctata* Bredd. must be renamed unless *bipunctata* Walk. proves to be the same species.

India and Malay Beliefs.

By R. O. Winstedt, D. Litt., (Oxon).

By the kindness of Dr. O. Schrieke, Assistant Adviser for Native Affairs to the Government of the Duteh Indies, I have had my attention drawn to an article by M. Winternitz—"Bemerkungen zur malaischen Volksreligion"—being a review of Mr. Skeat's "Malay Beliefs," in *Wiener Zeitschrift fuer die Kunde des Morgenlandes, XIV Band,* pages 243-264: Wien 1900. I am further indebted to the Batavian Society for a loan of the journal, since no library in the Peninsula possesses it. I propose here to summarize the conclusions of the reviewer, author also of "Altindisches Hochzeitsrituell" (*Denkschriften der kais. Akademie d. Wiss.,* Wien 1892, page 68) as contributing further evidence on a subject I handled in a paper on "Hindu Survivals in Malay Custom" (*Journal of the Federated Malay States Museums,* Volume IX, part I). And I add some additional matter.

In a Javanese version of "the churning of the ocean" Wiseso (= Visvesa) or Brahman is still the highest of the Gods and supplies Batara Guru or Siva with the water of life wherewith to sprinkle the Gods and restore them to life (E. Metzger, *Globus* Bd. 44 (1883), p. 171 ff.). But in another Javanese legend Brahman and Visnu are sons of Batara Guru (*ib.* page 184). And in the *Ht. Sang Samba,* the Malay version of the Bhaumakavya, Batara Guru is the supreme God and as such is accepted by Malay magicians (Skeat pages 86-87). Now, Skeat says, "I was repeatedly told that the Spectre Huntsman was a God, Batara Guru." In Malay legend the Spectre Huntsman is not only a God, Batara Guru, but known by other appellations of that God, such as "King of the Land-folk" (ib., page 120) (= To' Panjang Kuku, page 90), and identified at times with the Raja Hantu (page 418) who is sometimes said to be Batara Guru. Skeat compared the Malay legend with the English legend of the wild huntsman and his dogs or Gabriel's hounds (page 113): Sir William Maxwell opined it was of Aryan origin. In European folklore the wild huntsman is identified with historical or half-historical personages and a connection between him and the old German God Wodan can be traced (Grimm, *Deutsche Mythologie* 4. Anfl., page 766 foll.) Now Batara Guru or Siva is Rudra of Vedic times, Rudra "the roarer, the terrible," the God of storms (Dowson's "Classical Dictionary of Hindu Mythology"). And it has been pointed out that in Rudra we find the same characteristics which are found in the German Wodan or Odin (and in the classical myths of Dionysus and Mars) namely those of a storm-god followed by hosts of spirits, a leader of lost souls, identified both in Malay and German legend

with the Spectre Huntsman. Accordingly it has been surmised that we must premise an Indo-Germanic storm-god, the common source of the Indian and German myths (L v. Schroeder: *Wiener Zeitschrift fuer die Kunde des Morgenlandes* Bd. IX, 1895, pages 235-252). The identification by the Malays of the Spectre Huntsman with Siva clearly corroborates the relationship between Siva or Rudra and Odin.

Again just as in German folklore there are various versions of the tale of the wild huntsman, so Malay legend sometimes identified him with Rama and even made him a descendant of the Prophet Joseph (Skeat, page 119).

Further evidence that Malay magic came from India is the practice of Malay magicians declaring they know the source of the spirit they would exorcize or repel (ib. page 117): parallels for this occur in the Atharvaveda *e.g.* I, 3; VII, 76, 5. Compare also the use of *hong* = *om* in Malay charms. "The syllable *om* is the door of heaven. Therefore he who is about to study the Veda shall begin his lesson by pronouncing it. If he has spoken anything else than what refers to the lesson, he shall resume his reading by repeating the word *om*: thus the Veda is separated from profane speech. And at sacrifices the orders given to the priests are headed by this word. And in common life at the occasion of ceremonies performed for the sake of welfare the sentence shall be headed by this word" (Apastamba p. 49, "Sacred Books of the East vol. II). In this context I would quote two sentences from Havell's "Aryan Rule in India" (pages 46 and 118) on the *mantra*, the Vedic forerunner of the Malay magician's charm:— "A *mantra* could bring victory or defeat in wars, assure the prosperity of a State or the destruction of its enemies; it could be used to win votes in a popular assembly or to silence the arguments of an opponent and either by itself or in conjunction with medicinal prescriptions it could stop a cough or promote the growth of hair. It lost its efficacy if a single syllable were incorrect in expression or intonation." Moreover it had to be kept secret. In every respect the Malay charm corresponds with it. (Cf. J. R. A. S., S. B. 81, p. 8).

The idea that eclipses of sun or moon are due to the attempt of a dragon to swallow those bodies is not now associated by Malays with Indian legend. But there is a Javanese legend (Metzger, *op. cit.* page 186) practically identical with the Indian legend of Rahu quoted by Skeat (page 11).

Belief in were-tigers or were-wolves is worldwide. It was current in India in Vedic times: in the Vaja-saneyi-Samhita XXX and the Satapatha-Brahmana XIII 2, 4, 2 are mentioned *purusavyaghra* or "men-tigers." (H. Oldenberg, *Religion des Vedas,* Berlin 1894, p. 84).

Tabu vocabularies are employed in all departments of Malay magic (Skeat, pages 35, 139, 192, 315, 253, 523). They were

common in ancient India:—Satapatha, Br. VI, 1, 1, 2, etc.; the Mantrapatha (*Anecdota Oxoniensia*) Oxford 1897, p. 29. The Snataka or young Brahman, who had concluded his study of the Vedas and taken vows, had to observe many such tabus:—he must say *bhagala* for *kapala* "head," *manidhanus* for *indradhanus* "rainbow," *dhenubhavya* "a cow which will become a milch-cow," instead of *adhenu* "a cow which gives no milk" (Gautama Dharmasastra IX, 19-22; Apast. Dharmas. I, 31, 11; 12; 15; 16;—"The Sacred Laws of the Aryas" Part I, pages 216-224, 92-98, Oxford; Baudh. Dh. II, 6, 11, 18; Vasistha Dh. XII, 32).

Winternitz finds parallels for the figurative language of Malay betrothal verses (Skeat pages 364 and 634), where the girl is called a calf, in the language of the Ests where the wooer pretends to search for a lost calf (L. v. Schroeder, *Hochzeitsbrauche der Esten*, Berlin 1888, page 36); of the Finns where the wooer pretends he wishes to buy a bird; of the Sardinians, where the wooer asks for a white dove or a white calf.

The mimic combat for the person of a Malay bride (Skeat, page 381) is widespread, of course, even in Europe: it was practised in ancient India (Winternitz: *Altindisches Hochzeitsrituell*, page 68). The throwing of rice over the head of the bridegroom (Skeat, page 382) is commonly observed by all Indo-Germanic peoples. *Confarreatio* forms part of a Malay wedding as of marriages among so many races: it was a ceremony known in ancient India (Winternitz, *op. cit.*, page 79). Malay bride and groom are princes for the wedding-day (Skeat, page 388). In Kashmir the bridegroom is entitled for the day Maharaja:—cf. A. Stein's Rajatarangini I, page 131. In the Ramayana "a marriage-crown" is mentioned:—Growse's "Ramayana" Book I, page 182 (Allahabad 1877). In Modern Bengal the poorest bridegroom wears a tinsel crown (Lal Behari Day, "Bengal Peasant Life" 1884, page 88)—A similar custom obtains in Russia, Scandinavia and parts of Germany.

Winternitz notes that Malay animistic beliefs concerning trees and plants are derived neither from Islam nor from Brahamanism

There are other customs and beliefs which the reviewer might have noted, had he found space. The belief in the need for human sacrifice at the founding of a building is common to East and West:—Skeat, page 144; Crooke's "Introduction to Popular Religion and Folk-lore of Northern India" page 237 and Index; Robertson Smith's "Religion of the Semites" page 158; Greek modern folk-songs (Passow Carm. Pop. Gr. 512, and "Folklore" 1899). The Malay notion of a mousedeer in the moon (Skeat, page 13) must be derived from the "hare" in the moon common in Indian folk-lore and found in the Sanskrit epithets *sasin, marganka, harinanka* "having the mark of a deer." The Brahman held the work of a police officer to be degrading:—Gautama,

XVII. 17 ("The Sacred hands of the Aryas" Volume I, Oxford). So to this day does the Malay. In the code of Manu among persons to be avoided were physicians, sufferers from phthisis, elephantiasis, epilepsy, leprosy and erysipelas, persons with thick hair on the body, a one-eyed man, a usurer, a mariner, a gambling-house keeper and dancers. Even now the Malay regards the professions of physician and sailor as degrading, and distrusts one-eyed men and hairy persons.

The Brahman student "shall not eat food offered at a funeral oblation" (Apastamba, pp. 7 and 43, "Sacred Books of the East." vol. II): there are Malay rajas who observe this tabu. "He shall not sit on a seat higher than that of his teacher" (*ib.*, p. 30); "he shall not drink water standing or bent forward" (*ib.*, p. 57); "sheep's milk is forbidden" (*ib.*, p. 83). All these tabus are common among Malays. The Brahman student, "may not feed a thief, a eunuch, an outcast, an atheist, a destroyer of the sacred fire, *the husband of a younger sister married before the elder, the husband of an elder sister whose youngest sister was married first, . . . , a younger brother married before the elder brother, an elder brother married after his younger brother*" (Gautama, *ib.*, p. 254). The objection to younger children, especially girls, marrying before elder is called by Malays *langkah batang* and universally disliked.

The henna dance with lighted candles (Wilkinson's "Incidents of Malay Life, 2nd ed., p. 58 and Skeat's "Malay Magic") is hardly likely to have been invented by a primitive people to whom candles were unknown. A dance with lighted candlesticks is common in Persia (Hales' "From Persian Uplands," p. 121. London 1920) and the Malay dance would seem to have come with other marriage-ceremonies from India.

There would seem to be a similarity between the outlook of those of Hindu faith towards Mahameru, the abode of Indra and Vishnu, the pivot of the universe, (Dowson *op. cit.*) and the outlook of the Greek towards Olympus. "Whatever the original meaning of Olympus may be, it seems clear that the Olympian gods, wherever their worshippers moved, tended to dwell on the highest mountain in the neighbourhood and the mountain thereby became Olympus" (Gilbert Murray's "Four Stages of Greek Religion": cf. Journal 81, page 26).

Though I do not suggest its introduction to have been of early date, yet perhaps one may note in a paper dealing with India and Malay beliefs the fact that the language of signs practised in Malay intrigue is identical with that practised in Kandy:—"Kandian girls make almost imperceptible signs to each other. If without moving the head, the eyes be momentarily directed towards the door, the question is asked, "Shall we go out?" An affirmative reply is given by an expressionless gaze, a negative one by closing the eyes for an instant" (Parker's "Village Folk-Tales of Ceylon," Volume II, page 32).

The Folklore of the Hikayat Malim Deman

By R. O. Winstedt, D. Litt., (Oxon).

In the Malay folk romance *Malim Deman* (ed. R. O. Winstedt and A. J. Sturrock, Singapore 1908) the hero from whom the tale takes its name finds the ring and a tress of hair of the princess he is fated to wed in a golden bowl afloat on a stream. He fumigates them with incense whereupon their owner and her six sisters fly down from fairy-land. Malim Deman steals the magic flying raiment of the youngest princess and so wins her for his bride. Owing to neglect she flies home to fairy-land with her child. Malim Deman borrows a *borak*—the flying animal whereon the Prophet Mohamed ascended to heaven—from genies, pursues and regains his wife and brings her back to earth.

Now the episode of a prince falling in love with a princess from finding her hair floating downstream, besides occurring in an Egyptian romance three thousand years old (Clouston's "Popular Tales and Fictions," vol. I, p. 351), is common in Indian folk-lore:—No. 4 of Lal Bahari Day's "Folk-tales of Bengal," and the second story of the Tamil romance "Madana Kamaraja Kadai," translated by Pandit S. M. Natesa Sastri. In a Sinhalese folk-tale a king finding a hair in a fish's belly wishes to wed the owner (Parker's "Village Folk-Tales of Ceylon," vol. II, p. 168, Tale 111). Incidentally one may note that a hair in a bowl is one of the regalia of the Yamtuan of Negri Sembilan.

Magic flying raiment (*baju layang kain layang*) is part of the stock-in-trade of the world's folk-lore. Nymphs, apsaras or fairies bathing, and one of them having her clothes (Tawney's Katha Sarit Sagara, vol. II, p. 452 and 576; a Bengal story in "The Indian Antiquary," vol. IV, p. 54; Thornhill's "Indian Fairy Tales" p. 15) or flying garments (Swynnerton's Indian Nights "Entertainments, p. 343) stolen by a man who marries her is a very common plot in Indian folk-lore and literature. In the Persian romance of King Bahram Ghur and Husin Banu the hero obtains his fairy bride by filching her dove-dress (Clouston *op. cit.*, vol. I, pp. 182-191)." There is a Santali version of the story and a Japanese (B. H. Chamberlain's "Classical Poetry of the Japanese"). Cf. also Parker *op. cit.*, vol. II, Tale 152, p. 359. But of course the classical story of the bride-maidens is the tale of Hasan of Bassorah in the "Arabian Nights" (Burton, vol. VIII, p. 7).

The world-wide circulation of the myth of the swan-maiden and its various forms and stages is discussed by Hartland on pages 255-332 of "The Science of Fairy Tales" (London 1891).

The Princess of Gunong Ledang.

By R. O. Winstedt, D. Litt., (Oxon).

It is related in the "Malay Annals" (Shellabear's Romanized edition, vol. II, page 177, 1910: chapter 27) that Sultan Mahmud of old Malacca wished to wed the fairy princess of Gunong Ledang. She replied to his messengers, "If the prince of Malacca desires me, make me a gold and a silver bridge from Malacca to this mountain: for a betrothal gift I want seven trays of mosquitoes' livers, seven trays of lice's livers, a tub of tears, a tub of the juice of young betel-palms, a basin of the prince's blood and a basin of the blood of his son Raja Ahmad."

There is a parallel to this episode in the Persian *Sindibád Nama*. "A merchant arriving at Kashgar sells his stock of sandal-wood to a rogue, who persuades him it is valueless, on condition that he give in return 'Whatever else he may choose.' Finding himself swindled he resorts in disguise to the house of the blind chief of the rogues and hears him rate his subordinate, 'You are a fool; for instead of this merchant asking a measure of gold, he may require you to give him a measure of male fleas with silken housings and jewelled trappings and how will you do that?' Next day before the Kadzi the merchant makes this demand and gets back his sandal-wood. The same story contains the incident of a worsted gambler being required to drink up the sea." (Clouston's "Popular Tales and Fictions," Vol. II, pages 105-106).

Hikayat Abu Nawas.

By R. O. Winstedt, D. Litt., (Oxon.)

In Journal No. 81, pp. 15-21 I gave an outline of the two Malay recensions of the *Hikayat Abu Nawas*. In the present paper I propose to give further parallels for some of the tales in the second version, my references being to pages in the former Journal.

(*a*) "p. 18, Tale IV. Harun A'r-Rashid orders Abu Nawas to tell him the number of the stars of heaven and to determine the centre of the world."

This story with the same solution to the two problems occurs in Sinhalese folk-lore (Parker's "Village Folk-Tales of Ceylon," vol. I. p. 152) :—

"The king asked, 'Dost thou know the centre of the country and the number of the stars?'

The youth fixed a stick in the ground, and showed it. 'Behold! Here is the centre of one's country. Measure from the four quarters, and after you have looked at the account if it should not be correct, be good enough to behead me.' The king lost over that.

Then he told him to say the number of the stars in the sky. Throwing down on the ground the goat-skin that he was wearing, 'Count these hairs and count the stars in the sky. Should they not be equal, be good enough to behead me.' The king lost over that also."

The two stories are identical. Parker adds variant versions, one collected in Colombo, one in Cairo.

(*b*) p. 20, Tale XIV. The episode of a clever brother taking service under a cruel master, who has mutilated a foolish brother by cutting off his nose, a hand or an ear or plucking out an eye, and then retaliating on the master in kind is a common plot in Indian stories *e.g.* "Folktales of the Santal Parganas" (Bodding) pp. 124 and 258 and 497; "Folk-Tales of Kashmir (Knowles) 2nd ed., p. 98; "Indian Nights' Entertainments" (Swynnerton) p. 106; "The Orientalist," vol. I, p. 131.

(*c*) p. 21, Tale XXII. In "The Indian Antiquary" vol. I, p. 345, in a Bengal story, a shepherd discriminates a demon from a man whose form he has taken,—living with his wife during the man's absence,—by boring through a reed and saying that the true person must be one who could pass through it. In the South-Indian "Tales of Mariyada Raman" (P. Ramachandra Rao)

p. 43 the test between husband and demon is entering a narrow-necked jug. In "Folk-Tales of Bengal" (Day) p. 182 a similar story is found.

(*d*) I gave a parallel for the story of Abu Nawas sewing a broken mortar in my last article. I have since come across several more. In the Persian metrical *Sindibád Namah* a rogue produces a stone—for some reason not mentioned in the MS.—and says to him, 'Make me from this piece of marble a pair of trousers and a shirt.' Taking his cue from the rogue's chief, he asks first for an iron thread to sew them with. In the Talmud there is the story of an Athenian who walking about Jerusalem picked up a broken mortar and asked a tailor to patch it. 'Willingly' said the tailor, taking up a handful of sand, 'if you will make me a few threads of this material.' (Clouston's "Popular Tales and Fictions," vol. II, pp. 105 and 112). In Muhammadan legends of Putri Balkis, one of the problems she gives Solomon is to thread a diamond (Weil's "Biblical Legends of the Mussulmans," London 1846).

(*e*) p. 20 Tale XIII. This tale is told of Abu'l-Husin in the "Arabian Nights" (Payne's "Tales from the Arabic," vol. I, pp. 31-42) in a far more spirited fashion.

Hikayat Puspa Wiraja.

By R. O. Winstedt, D. Litt., (Oxon).

There is a MS. of this tale at Leiden (Codex 1401, Juynboll's "Catalogue" p. 156, CXXIX) : it was written at Krokot in A.H. 1237. No other MS. of the work is recorded in any public library. J. C. Fraissinet printed it as the *Hikayat Bispu Raja* at Leiden in 1849. A fragment was published in Meursinge's "Maleiseh leesboek" I, 2nd ed., pp. 20-44. A version was printed in 1899 at the Government Press, Singapore. This paper will not deal with textual criticism and I have not had access to Fraissinet's text. But by the kindness of the Batavian Society I have been able to consult van der Tuuk's criticism of Fraissinet's text in the "Tijdschrift voor Nederlandsch Indie" 1849 II, p. 1-15:—no copy of the volume exists in the Peninsula! From that paper I infer that the Singapore text is certainly of the same recension and may perhaps be Fraissinet's text corrected by a Malay pundit. Both texts are entitled *Hikayat Bispu Raja* and both read چرم ڤلي The Singapore text retains the Leiden MS.'s *ganti baginda kĕrajaan* (p. 12, l. 11) where Freissinet wrongly alters to *ganti kĕrajaan baginda* (p. 15, l. 1). On the other hand it follows Fraissinet's *ayah hĕndak bawa* (p. 15, l. 6) for *hĕndak bapa* of the MS.

Van der Tuuk has elucidated and amended names of persons and places. For كلكسن (or كلا كسن of the Singapore ed.) he would read كاملتسن "lovely" of a woman. For "Astana Pura Nĕgara" he would substitute "Hestina Pura Nĕgara." "City of Elephants," pointing out how the author has borrowed two other words out of the *Hikayat Pandawa Jaya,* the Malay version of the Mahabharata,—*chochor* the name of a swallow (p. 6, l. 18) *rajasa* the name of a tree. He translates "Samanta Pura Nĕgara" as "Frontier City" and derives كرده (or كرد Singapore text, p. 7), the name of a tree, from the Indian *nyagrodhah,* He deteets in the Leiden MS. traces of a Javanese copyist, *mĕrentahkan* for *mĕmĕrentahkan, masang* for *mĕmasang,* confusion between *b* and *p* leading in the title to "Bispu Raja" instead of the eorrect "Puspa Wiraja."

The tale purports to be from the Siamese. Certainly van der Tuuk is right in doubting such an origin not only from the lack of any Siamese word or title in the text, to which he calls attention, but also from the closeness of resemblance between Malay and Perso-Indian versions, which render an intermediate Siamese channel highly improbable. He adverts to the Indian names in the tale and surmises that the bare plot of the story, disaster following children's molestation of young birds, may have come from the Pali. He suggests that the word "Taksla," which is given in the tale as the Siamese equivalent of "Astana Pura Nĕgara," may be "Takshasila" the great Indian university of Buddhist literature.

I propose here to give an outline of the story and deal with it only from the standpoint of comparative folklore.

In Astana Pura Nĕgara 'the City of Palaces" called in the Siamese language Taksla, lived Raja Puspa Wiraja with his consort Kemala Kisna Dewi and their two sons Jaya Indra and Jaya Chindra. One day Antaraja, his brother and heir-apparent, plotted with the young men to dethrone Puspa Wiraja and steal his consort. Puspa Wiraja determined to vacate his throne and flee, so as to avoid civil war. His consort agreed—"Where you go, I will go. For I am as it were a shoe: if the shoe is left behind, the foot is hurt"—a simile found also in the XVIIth century Malay version of the Persian "Tales of a Parrot" (*Hikayat Bayan Budiman*, p. 31, ed. Winstedt). They fled into the forest and at dawn rested under a tree by the side of a river three miles broad. In the tree was a parroquet's nest, in which were two young parroquets twittering for their mother. The young princes begged for the birds, though their father warned them that to separate nestlings from the mother bird was unlucky. However he gave them to the boys and a little later restored them to the nest; when their mother returned, she detected the smell of man's hands on her offspring and pecked them. The prince carried his consort across the river, leaving his two sons to be fetched next. Before he can return, they are found and taken away and adopted by two fishermen. While he is searching for them, a sea-captain carries off his consort from the opposite bank. The prince is left desolate and wanders on, till one day he comes to a small pavilion outside a city and climbs into it and falls asleep. Now the king of that country had been dead three days leaving no heir. So the chiefs harnessed an elephant with the royal trappings and let him loose to choose a king. The elephant went straight to the pavilion wherein Puspa Wiraja slept and lifted him up on his back. So he became king of Samanta Pura Nĕgara. One day the fishermen who had adopted the two little princes they found beside the river determined to take them to court and offer their services to this new just king. They are rewarded and the boys, who they swear are sons of their loins and not adopted, become royal heralds:—(in this part of the story apparently only one

fisherman is spoken of but it is not quite clear if there are still two.) The captain who had carried off Puspa Wiraja's consort heard of the fame of the elephant chosen king and sailed off to Semanta Pura Nĕgara. He was well received and feasted. As the feasting was to last all night, the king sent his two young heralds to guard the captain's ship. Keeping watch on board outside the cabin wherein their mother unknown to them was confined, the two young men talked and the elder to keep the younger awake told him who their parents really were. Their mother, waking from a dream that a young man gave her two flowers (*bunga tanjong*) overheard their talk, recognized that they must be her sons and rushing out of her cabin embraced them to the scandal of the crew who reported to their master. The king in a rage at the loose conduct of his young heralds ordered their execution. In vain their mother cried out the truth: the captain kept her on board. The boys were led to execution, but the watchman at the eastern gate of the city refused egress, declaring it was an old custom that execution might not take place at night, and in the morning the king might change his mind. He points the moral with the tale of the golden plantain.

"Once a prince ordered his chief astrologer to choose an auspicious moment for commencing to build a palace. 'Begin to build when I strike my magic gong and the palace will be golden,' said the astrologer. On the sound of the gong the first post was planted but the palace did not turn to gold and the astrologer was executed. One day an old husbandman brought a golden plantain to the prince. 'I got it,' he explained, 'from a sucker I planted at the stroke of the gong beaten when the building of your palace commenced.' Then too late the prince repented of the execution of his astrologer."

So the executioners went to seek egress from the southern gate. "These boys accused of making love!" said the gate-keeper. "Besides, executions may not be carried out at night, and the king may repent of his haste. Have you not heard the tale of the magic mango.

"Once a prince had a pet parroquet, which would fly into the forest and bring him fruit. One day the parroquet came to a mango tree and heard the birds in its foliage say, 'Whoever eats the fruit of this tree, his body will become golden.' So he took a mango back in his beak and told his master. 'We will plant the mango and get many fruit,' said the king. When the tree grew up, the prince ordered an old man to go out and eat the first ripe mango which had fallen. It had rolled unnoticed into a cobra's nest and there was venom on it. The old man fell dead. In fury and suspicion the prince killed his parroquet. 'The fruit of this tree shall be used instead of the creese for executions,' he ordered. But the first robber ordered to eat of the fruit turned golden. Only then did the prince, sorrowing for his parroquet, make enquiries and discover the existence of the cobra's nest."

This story occurs in the Persian "Tales of a Parrot," where a sick prince sends a parrot to get fruit of the tree of life. The parrot gets it but tells the story of Solomon and the Water of Life—which inset tale alone occurs in the Malay *Hk. Bayan Budiman.* The first fruit taken by an old man had been poisoned by a serpent. The parrot doomed to death gets another fruit and by it restores an old woman to youth and beauty, and so the parrot escapes death. In a Canarese story *Katha Manjari* the fruit is a youth-giving mango; the parrot is killed; the real virtue of the fruit is discovered by a washerman's mother who eats it to commit suicide but finds herself restored to youth. The king stabs himself for sorrow. There is a similar story in the Tamil *Alakesa Katha* (pp. 174-6 Clouston's "Flowers from a Persian Garden," London 1890 and "Group of Eastern Romances and Stories," 1889).

So the executioners took the lads to the western gate. Here again the keeper refuses to open the gate and tells the tale of the snake and the mongoose.

"Once a peasant and his wife went to work in the rice-fields, leaving their baby in the care of a pet mongoose. A snake crept out and bit the child so that it died. The mongoose thereupon tore the snake to pieces and hid his body underneath some rolled-up mats: after which the mongoose with bloodied mouth lay to rest in the doorway. The peasants returned, saw the dead baby and the bloodied mongoose and, suspecting him of killing the baby, slew their pet.

Then opening the mat to make a shroud for the baby's corpse they saw the dead snake and realized too late how the mongoose had fought for their child."

So the executioners turned to the north gate, where the keeper hearing there has been no proper trial tells the tale of the faithful watch-dog.

"Once a poor man and his wife owned a pet dog. The man went to sea to earn a livelihood and the wife encouraged a lover. At last the husband returned and was made welcome by his false wife. At night he had to return to watch his ship. So the woman's lover came. The dog killed false wife and lover. In the morning the man came up from his boat, saw his wife's corpse and speared the dog before he discovered her lover's body. His remorse for killing the faithful dog was great."

Day broke and the four gate-keepers went to the chief astrologer and arranged to intercede for the two lads. The king consents to hear their case, discovers to his joy that they are his sons; sends for their mother and believes the captain when he declares a fierce heat has always prevented him from approaching her. Amid great rejoicings the royal family is re-united.

After some years Puspa Wiraja grows old and resolves to abdicate in favour of Jaya Indra, his son. An elaborate bathing-house (*puncha pĕrsada*) of 17 tiers is erected and after ceremonial bathing with limes the young prince is installed.

Antaraja, the usurper, dies and Jaya Chindra the younger son of Puspa Wiraja is raised to the throne in the city of palaces.

There is another Malay version of the story in that pastiche, the *Hikayat Maharaja Ali*, but details differ.

Maharaja Ali and his queen were banished because of an unruly son. Twelve thieves robbed the royal fugitives as in a tale of the *Hikayat Bayan Budiman*. The unruly son is lost and becomes later keeper of the prison into which his two brothers are thrown for execution. The queen begging alms at a mosque is carried off by Raja Sĕrdala king of the country and delays his advances by relating how Solomon detected and sentenced thieves who tried to steal a dream princess from her husband: when the king persists, she prays that his arms may be shortened so that he may not embrace her, and her prayer is fulfilled. Meanwhile Maharaja Ali has been devoured by a crocodile and his two sons adopted by a ferryman. Maharaja Ali's skull rolls at the feet of the Prophet Jesus and its owner is restored to life, (an episode borrowed from the *Hikayat Raja Jumjumah*) and placed by Jesus on his former throne, unrecognizing and unrecognized by his people who had banished him. Raja Sĕrdala comes to Maharaja 'Ali for medicine for his shortened arms, bringing the chaste queen in his ship. Her two sons are put to guard the ship, talk of their origin, are embraced by their mother and sentenced to death. The keeper of the prison proves to be their eldest brother. He takes them before the king and all comes right, as in the other version. Raja Sĕrdala is kindly treated and married to a vizier's daughter.

In this recension the incident of the crocodile bears some relation to a Kashmirian version (*vide infra*).

There is yet another Malay version of the tale in the *Hikayat Bakhtiar*, which is far closer to that of the *Hikayat Puspa Wiraja*. It is shorter and omits the names of people and places, trees and birds. One fisherman, not two, rescues the two young princes. Their mother tells her story to the sea-captain and is honoured and respected. There are three gate-keepers, not four: the order of the tales they recite as a warning against hasty action is different, and the tales differ slightly in detail. The first gate-keeper tells the story of how a baby killed by a snake was avenged by a cat, not a mongoose; and the baby is motherless. The second tells the story of the dog killing a faithless wife and her lover: it is not stated that the husband is a sailor. The third watchman tells the story of the palace which did not turn golden; and this version is clearer in that it is related how the old man whose plantain did turn golden deliberately arranged to plant his sucker at the exact moment prescribed by the astrologer for commencing to build the palace and how the builders of the palace in their excitement were just too late. The plot of a queen being caught kissing a tall son by a previous husband or lover occurs in the Persian, "Tales of a Parrot" and in the *Bakhtiar Nama* (Clouston's "Tales from a Persian Garden," pp. 166-172).

Now as Brandes noticed, the *Hikayat Bakhtiar*, the *Hikayat Gholam*, the older Malay version of the *Kalila dan Damina*, all have a very remote origin in the Persian *Bakhtiar-Namah*, though now they differ from it entirely and variously in framework and in tales. That the Malay *Hikayat Bakhtiar* is somewhat nearer the Persian than the *Hikayat Puspa Wiraja* may be inferred from a conclusion drawn by Clouston ("Popular Tales and Fictions," vol. II, pp. 166-186). He points out how in the India Office copy of the Persian *Sinbad Namah*, written in verse in 1374 A.D., there is a story of a cat saving a baby from a cobra, whereas in the *Panchatantra* it is an ichneumon or mongoose, in the *Hitopadesa* a weasel, in a Chinese version a mongoose, in Syriac Greek Hebrew and old Castilian versions a dog. Again. Only in the Persian version is the baby motherless, its mother having died in childbirth. Clouston gives the following abstract of the story as told in *Sinbad Namah*:—

"In a city of Cathay there dwelt a good and blameless woman and her husband, who was an officer of the king. By-and-by she bore him a son and thereupon died and the officer procured a nurse to bring up the child. Now he had a cat of which he was very fond, and to which his wife also had been much attached. One day he went out on some business and the nurse also left the house, no one remaining but the infant and the cat. Presently a frightful snake came in and made for the cradle to devour the child. The cat sprang upon it, and after a desperate fight succeeded in killing it. When the man returned, he was horrified at seeing a mangled mass lying on the floor. The snake had vomited so much blood and poison that its form was hidden and the man thinking that the cat, which came up to him, rubbing against his legs, had killed his son, struck it a blow and slew it on the spot. Immediately after he discovered the truth of the matter, how the poor cat had killed the snake in defence of the boy; and his grief knew no bounds."

This is very close to the version of the Malay *Hikayat Bakhtiar*. But unlike this Persian version and the *Panchatantra* and a modern Indian version quoted by Clouston from "Past Days in India" and a Sinhalese recension collected by Parker ("Village Folk-Tales of Ceylon," vol. III, pp. 27-28) and the versions which are current in Europe, both of the Malay recensions mar the plot by allowing the snake to kill the child!

The main plot of the *Hikayat Puspa Wiraja* is also with minor alterations the framework plot of the Malay *Hikayat Bakhtiar*. In the latter story a king dies leaving two sons, of whom the younger plots against the elder. The elder son abdicates and enters the forest with his queen, who there bears a son she is forced in their flight to desert. A childless merchant Idris and his wife Siti Sara adopted the infant and call him Bakhtiar. The royal wanderers reach a land, whose king has just died without issue; and they are selected to succeed to the throne by a sagacious ele-

phant. One day Idris goes to court. Bakhtiar insists on accompanying him and unrecognized is given the post of chief vizier to his own royal father. The older viziers are jealous and get him imprisoned and sentenced to death on a false charge of having an amour with one of the king's mistresses. He postpones his execution (for 17 days) by telling (4) tales, the last of which is the shorter version of the *Hikayat Puspa Wiraja*. Finally the king discovers Bakhtiar is his own son.

An outline of the Persian *Bakhtiar Namah* or "History of the Ten Viziers," the Muhammadan imitation of the Indian story of *Sinbad* or "The seven Viziers" may be read in "The Encyclopaedia of Islam," (Houtsma and Arnold, No. X, pp. 602-3) together with references to literature on the work. The writer of that article remarks, "The story was originally written in Persian, and the older Persian version, which we possess, seems to have been composed about 600 A.H." Brandes has constructed a *stemma codicum* for the Malay version (translated from the Arabic) called *Ht. Gholam* (Tijdschrift voor Indische Taal Land en-Volkenkunde, Bat. Gen. XXXVIII, p. 191) and he has written on the Malay versions termed *Hkt. Bakhtiar* (*ib.*, p. 230 and XLI, p. 292). It may be noted that in Ouseley's later Persian redaction from India, as also in most well-known editions of the "Arabian Nights," in the *Hk. Gholam* and in the older Malay *Kalila dan Damina*, the tale with which the Puspa Wiraja is perhaps connected, that of Abu Sabar, is the third inset tale. None of these tales of Abu Sabar are so close to the Puspa Wiraja as tales to be found in Indian folk-lore.

In "Folk-Tales of Kashmir" (Knowles, 2nd ed., p. 154) an exiled king with consort and two children takes a passage by a vessel, which sails away with the queen, leaving her husband and children behind. She is sold to a merchant whom she consents to marry if she is not reunited with her family for two years. The king crossing a river to fetch his sons is carried away by the stream, and is swallowed by a fish: when the fish dies on the bank, he is saved by a potter and trained to that trade. He is selected to be king of the potter's country by a royal elephant and hawk. The fisherman who had reared his sons brings them to court and unrecognized they become pages. They are set to guard the ship of the merchant who had bought their mother. She overheard the older telling the younger of their lineage and fate. Persuading the merchant to complain to the king of their conduct, she gets the chance of revealing her story and the royal family is re-united.

In Bodding's "Folklore of the Santal Parganas" (p. 183) the same story occurs, with a few minor alterations.

Two Sinhalese versions, identical in plot but damaged in the telling, are recorded in Parker's "Village Folk-Tales of Ceylon" (vol. III, pp. 380-383 and pp. 91-92), an exhaustive collection of tales, enriched with references among which are many of those quoted in this paper.

A version fairly near the Malay may be read in Payne's "Tales from the Arabic of the Breslau an Calcutta editions of the 1001 Nights," vol. II, pp. 66-80, (London 1884). The hero is a king of Hind. The queen is persuaded to go aboard the merchant's ship by the treachery of an old man with whom she and the king lodged after the loss of their children at the river. The king is chosen to a vacant throne by an elephant. There is a proper trial of the two pages who are the king's sons, and they are acquitted. The merchant, a Magian, is tortured to death. No tales are inset.

In the "Arabian Nights" (Lady Burton's ed., vol. III, p. 366) a poor Jew with his wife and two sons are wrecked, and separated. The father becomes king of an island where a voice reveals to him buried treasure. His sons, not knowing that he is their father or they are brothers, take service at court. They are set to guard their mother who is brought by a merchant. Conversing they discover they are brothers and their mother overhearing them recognizes them to be her sons. She persuades the merchant to complain to the king of their improper conduct and so they are revealed to the king as his sons and she as his wife.

The selection of a ruler by a sagacious elephant is common in Indian stories:—Parker, *op. cit.*, vol. I, p. 81; Natesa Sastri's "The Story of Madana Kama Raja," p. 125, ff., a Tamil story; Day's "Folk-Tales of Bengal," p. 99. Sometimes a festal car drawn by horses takes the place of an elephant. "It is said that in Benares, when a king died, four lotus coloured horses were yoked to a festive carriage, on which were displayed the five emblems of royalty (sword, parasol, diadem, slipper and fan). This was sent out of a gate of the city and a priest bade it proceed to him who had sufficient merit to rule the kingdom." (The *Jatakas*, No. 445, ed. E. B. Cowell IV, 25; cf. also Francis and Thomas' "Jataka Tales," p. 418).

That the insetting of plot within plot is Indian is remarked in my paper on the *Hikayat Nakhoda Muda*.

Hikayat Nakhoda Muda.

By R. O. Winstedt, D. Litt., (Oxon.)

"When thou canst get the ring upon my finger which never shall come off, and show me a child begotten of thy body that I am father to, then call me husband: but in such a 'then' I write a 'never'."

All's Well that Ends Well, Act III, Sc. II.

It was Dr. H. H. Juynboll in his Catalogue of Malay manuscripts in Leiden University Library (p. 171) who pointed out how the plot of Shakespeare's play occurs also in a Malay romance, the *Hikayat Nakhoda Muda.*

He might have added that the plot which Shakespeare got from Boccaccio is common in Indian tales. In Mary Stokes' "Indian Fairy Tales", p. 216, a merchant going on a long journey tells his wife that on his return he shall expect to find a well built and a son born. By a trick the woman got money to build the well. Disguised as a milk-maid she met her husband's boat and was taken by him to live on it; when discarded, she went home taking his cap and portrait. Returning from his long journey, the merchant found a well built, a child born and his own cap and portrait—evidence of its parentage. A similar plot occurs in "The Story of Madana Kama Raja", edited by Natesa Sastri, p. 246, and in Knowles' "Folk-Tales of Kashmir", 2nd edition, p. 104 and in Sinhalese folklore,—Parker's "Village Folk-Tales of Ceylon", vol. II, No. 92, pp. 81-2, and vol. III, No. 249, pp. 235-327. In the *Katha Sarit Sagara* of the 11th century Kashmirian poet Somadeva (Tawney's ed. vol. II, p. 620) a Brahman deserts his wife, whereupon she goes to his native town and establishing herself as a courtesan rejects all visitors till her husband unaware of her identity stays with her: she bears him a child who reconciles them.

There are two manuscripts of the Malay tale, (which is also known as *Hikayat Siti Sara*), one at Leiden (Cod. 1763 (1)) written at Batavia in 1825, one in the Batavian Library (Bat. Gen. 77) copied at Macassar in 1814. The plot is summarized by Juynboll (p. 171) as follows. Sultan Mansur Shah of Ghazna (غزناوي) dreamt of a princess and sent Husain Mandari and Husain Mandi, sons of his vizier, to search for her. In Batlawi they find Siti Sara who resembles the princess of the Sultan's dream. Sultan Mansur Shah weds the princess but deserts her

for barrenness, sailing off to the island Langkawi with his treasure and a mare. He declares that he will return only when his treasure-chamber shall be refilled, his mare be with foal and his wife with child. Disguised as sea-captain (*Nakhoda Muda*) she visits Langkawi, and beating her husband at chess wins his treasure and his mare. Pretending to be the unfaithful mistress of the sea-captain, she visits the Sultan by night and becomes with child. Then she summons him home, saying that his three vows are fulfilled.

It may be remarked that the Ghaznevid dynasty (976-1186 A.D.) founded in Afghanistan by a Turkish slave ruled for a few years from Lahore to Samarcand and Ispahan, and permanently established Islam in the Punjab: its court in the 11th century formed the rallying-point of all that was best in the literary and scientific culture of the day (A. R. Nicholson's "A Literary History of the Arabs", pp. 268-9). So it would not be surprising to find a Ghaznevid playing a part in an Indian Moslem romance.

The Batavian MS. reads Ajnawi for Ghaznawi, Sahel for Husain Mandari, Nain for Husain Mandi, Patalawe for Batlawi, Birandewa for Langkawi and Bujangga Indramuda for Nakhoda Muda. The names Sahel and Nain show that the story has been confused with the tale of another dream princess, No. 24 in my edition of the *Hikayat Bayan Budiman*, the Malay version of the Tutti Nameh or "Tales of a Parrot".

This identification is corroborated by a third version of the *Hikayat Nakhoda Muda* in a Batavian MS. of the *Hikayat Bayan Budiman* (Collectie v.d. Wall 173, No. LXIX, v. Ronkel's Cat., pp. 82-84), where it actually takes the place of that story. The name of the king is عفريوي of Ghazna. Two sons of a vizier هياس and Husain (or خ ر) Mandi go to seek his dream princess and get locked up by an old fellow who mistakes their talk for lunatic raving. The old fellow's daughter, Siti Sara, sends them dainties by her maid Dalimah. They discover in Siti Sara the princess of the king's dream and one of them takes back her portrait to show. The Mantri and the Mangkubumi fetch her to marry the king. One day hunting the king kills a deer and seeing her fawns bewail her thinks of his own childlessness and sails off to the island Birama Dewa. His consort disguised as a sea-captain, under the name of Dabu Janggĕla Indra Muda, sails after him, wins at chess his mare, which becomes with foal; then passing herself off as the faithless mistress of the sea-captain whom

she is impersonating sleeps with the king and finally still unrecognized returns him his mare and his ring and departs. She bears a son سيو الاعفر . The mare foals. The princess has fulfilled her lord's seemingly impossible conditions that on his return he shall find a son, a foal by his mare, and his ring on his own finger. This recension as outlined in van Ronkel's catalogue, is closer to Shakespeare's version than the two former in that the episode of the ring is mentioned though apparently bungled.

Yet another version of the tale is given in van Ophuijsen's *Maleisch Leesbock*, No. 52. Sultan Mansur Shah ruler of ' Aznawi dreams of a girl standing at a door, holding a fried sheep's liver and dressed in red cloth (*gĕrim*). The sons of his vizier, Husain Mandari and Husain Mandi, go in quest of her. Like the youth in my version of *Musang Bĕrjanggut* (J. R. A. S., S. B., No. 52, p. 122) they enquire of an old rustic for the house that has no kitchen, call a railless bridge a monkey's bridge, put on their shoes when passing through a stream and open their umbrellas in the forest shade. The rustic's daughter Siti Sarah explains their strange conduct and sends them for several days, by her maid Si-Dĕlima, thirty cakes, seven bowls of palm-sugar, and a vessel of water, always giving the same message, "The month has thirty days, the week seven days and the tide is full and not ebbing." One day Si-Dĕlima meets a lover, gives him four of the cakes, a bowl of sugar and a drink of water. The sons of the vizier send a return message, "The month lacked four days, the week lacked a day and the tide ebbed before its time." The maid's pilfering is thus revealed by parable to her mistress. Exactly the same episode, with 31 loaves a whole cheese a stuffed cock and a skin of wine instead of the Eastern fare, occurs in a modern Greek tale of a prince who marries a clever village girl skilled in figurative speech. (E. Legrand's "Receuil de Contes Populaires Grecs, Tale IV, Paris 1881, quoted on pp. 276-7 Clouston's "Flowers from a Persian Garden"; cf. Parker *op. cit.*, vol. III, pp. 112-114 for a clever girl solving enigmas). One day Siti Sarah invites the sons of the vizier to a meal and awaits them at the door clothed in red cloth, with a fried sheep's liver in her hand. They recognize her as the dream princess and despatch her picture to their king, who sends his vizier to Betalawi to fetch her. He marries her, but one day killing a fawn thinks of his childlessness and sails to Langkawi, swearing he will not return till his consort has born a son, his treasuries are full, his mare has foaled and the ring he always wears is found in the palace where he leaves his consort. As in the other versions she follows him, disguised as Nakhoda Muda (from the land of Ardap) and fulfils the hard conditions. In this excellent little version of the tale the parallel with Shakespeare's plot is exact.

Falling in love through a dream is a common incident in Indian romance, *e.g.* in the *Vasavadalta* by Subhandu, 7th century, (Colebrooke 'Asiatic Researches' vol. X): the motive is found also in Tale XI of my edition of the *Hikayat Bayan Budiman*, and in that pastiche, the *Hikayat Maharaja Ali*.

The title *Nakhoda Muda* is also given to a Malay romance known too as the *Hikayat Maharaja Bikrama Sakti*. Of this tale there are five manuscripts at Batavia (van Ronkel's "Catalogus", pp. 135-138), one manuscript in the Bibliotheque Royale at Brussels, No. 21512, and a version lithographed at Singapore for the second time in 1900 A.D.: of the tale inset in the Singapore version van Ophuijsen has printed a romanized text, No. 50 in his *Maleisch Leesbock*. The following is an outline of the Singapore text.

Maharaja Bikrama Sakti and his consort Sinar Bulan, daughter of the ruler of Juita, reign over Maha Hairan (or Mihran) Langkawi. They die, leaving a son Maharaja Johan Shah and a daughter Ratna Kemala. The son sets out to travel under the name of Nakhoda Lela Genta, comes to Rumenia (-in the MSS. Rumbia—van Ronkel, p. 135) Island, where pips of the fruit from which the island takes its name, if cast to the ground, spring up immediately as trees. Taking some of the pips he sails to Beranta Indra where reigns Maharaja Dekar (= Pĕndekar, 'Champion'—Malayalim) 'Alam, the father of prince Bikrama Indra. There he stakes self and ship on the magic property of the pips; loses his wager and is made a groom. His sister disguised as a sea-captain (*Nakhoda Muda*), with a female crew also disguised, goes in quest of her brother, comes to Rumenia Island, discovers the magic trees and taking pips and soil together sails on to Beranta Indra where her faithful parroquet finds her luckless brother at work as a groom. Staking self and ship on the *rumĕnia* pips, she wins and recovers her brother and his ship by sprinkling secretly the spot where the pips are to be sown with soil from their native island. After that she would sail away to Langgadura (= in the MSS. Langga Widura and Langkadura, *ib.*, pp. 136-7) to the court of Sultan Mengindra Sakti, father of prince Dewa Laksana and princess Indra Madani, to ask the hand of the latter for her rescued brother. But the crown prince Bikrama Indra, detains her, suspecting that she is a girl and loving her, though unaware that she is actually his betrothed.

His father tells him how to test her sex but her parroquet overhears all their plots and forewarns her. She does not pick and choose her food; she gambles, heedless as to luck or loss; when jewels are offered to her, she does not select but takes a handful at random; she displays skill at cock-fighting, climbs a tree, plucks flowers carelessly fresh and faded, races on a pony, bandies quatrains, dances, jumps over ditches, and being trapped into retiring to the prince's chamber whiles away the night by telling a tale or rather two tales in one:—

Once a king died, bequeathing each of his three sons a treasure-house (*gudang*) and a magic stone (*kĕmala*). The eldest son plots to rob the youngest of his inheritance who resists. The vizier advises them all to take the case before a neighbouring just king. The eldest and second brother travel to his court with a retinue. The youngest on foot and alone encounters a headless corpse and the tracks of a buffalo. Two men ask him if he has met their brother. 'No' he replies, 'but I saw just now the corpse of a confirmed betel-eater with a moustache and black teeth'. Seeing that the corpse is headless, they infer he must have been the murderer and arrest him. Two more men come up and ask if a stray buffalo has been noticed. 'No' replies the prince, 'but I passed the tracks of a toothless old buffalo, blind in the right eye'. They think he must be the thief. He is carried off to prison in the country of the righteous king, who tries the case. The prince explains that he recognized the headless corpse as that of a betel-eater, because the first finger was red and the finger-nails full of lime; his teeth would be black, because the ring finger was black with burnt coconut-shell (*gĕraṇg*): he must have had a moustache because his chest was hairy. As for the buffalo, he was large because his tracks were large, and blind in one eye because he fed only on one side of the path, and toothless because he failed to bite the grass clean. He is acquitted of murder and theft. The just king proclaims that whoever can settle the dispute between the three brother princes shall be made vizier. A merchant's son undertakes the task, choosing the sea-shore for the trial. The eldest prince produces two magic stones and says the third is lost. The judge snatches them, runs off and pretends to throw them into the sea. The eldest prince stands still, the two younger race to save the stones. The judge declares that indifference shows the eldest prince must have had his stone; he lies in denying he ever had one.

The night spent in story-telling, the disguised sea-captain returns to her ship. Her parroquet hears that the next test of sex is to be bathing. She arranges that all shore-boats be made unseaworthy and that her ship shall seem afire as the bathing, which is by her request to be on the shore, begins. At the cry of fire she hurries back to her ship. Other boats follow to help dout the fire but sink. The onlookers from the shore see blazing coconut husk cast overboard, the fire douted and the captain with loosened woman's hair preparing to sail away. Bikrama Indra faints and his father distracted cries, "What mountains do you climb? What plains do you traverse that your ears are deaf to my cries?"

Maharaja Johan Shah marries princess Indra Medani of Langgadura and returns home with his bride and her brother Dewa Laksana. Ninety-nine princes (as in the *Hikayat Indraputra*—Snouck Hurgronje's "The Achehnese" vol. 88, p. 148) come to woo the heroine, Ratna Kemala, their boats meeting at sea "like buffaloes on a plain". Her brother announces that by his father's will his

sister is to marry the archer who can cleave a hair at the first shot. All the suitors fail except Bikrama Indra who thus wins his love:— later the suitors try to wrest her away at sea but are defeated by her husband and his friends after battle in which genies and fairies take part. Dewa Laksana marries Lela Mengerna daughter of Raja Mengindra Dewa of the country of Merta Indra. On pages 80-90 there is a spirited picture of the princess' maids frightened by the parroquet, which reminds one of the comic interludes in such Malay folk-tales as *Awang Sulong* and *Raja Donan*. (Papers on Malay Subjects; Literature II, p. 32: R. O. Winstedt).

This lithographed version would appear to correspond closely with one only of the Batavian MSS. (Collectie v. de Wall 166; van Ronkel' Catalogue CXCIX, p. 137), as in other MSS. the 99 suitors do not occur, Gardan Shah Dewa of the land of Belanta Dewa taking their place and being slain in an attack on Mihran Langgawi.

The episode of the seeds which cast to the ground spring up immediately as trees must be based on the well-known mango trick of Indian conjurers. Another reference to it occurs in the *Ht. Hang Tuah* (Shellabear's ed., Singapore 1909, part III, p. 143) where the hero amuses Kishna Rayana with the trick.

This tale of Maharaja Bikrama Sakti, like the tale of Siti Sara, is evidently from an Indian source. The insetting of a long tale within which is yet another tale is in a fashion which research has shown to be specifically Indian, the sole example of such a device outside Indian influence being Ovid's *Metamorphoses*. ("Encyclopaedia of Islam", No. 4, p. 254, *Alf-laila wa-laila*). Other examples of such insetting of tale within tale in Malay romances translated or adapted from Indian originals are found in the *Hikayat Kalila dan Damina*, the *Hikayat Bayan Budiman*, the *Hikayat Bakhtiar*, the *Hikayat Puspa Wiraja* (*Bispu Raja*).

Again the winning of a bride by skill at archery is no more Malay than are bows and arrows but it is a common episode in Indian tales and occurs in the Malay version of the *Ramayana* (J. R. A. S., S. B., No. 70, p. 192).

Seeing so many India folktales are now becoming accessible, it is to be hoped that parallels may some day be found for the version of the *Nakhoda Muda* known also as the *Hikayat Maharaja Bikrama Sakti* with its inset tales of the three princes.

Hikayat Hang Tuah.

Part I.

By R. O. Winstedt, D. Litt., (Oxon.)

Newbold in his "British Settlements in the Straits of Malacca," Vol. II, page 327, comments as follows on the Hikayat:—"Valentyn thus speaks of the *Hikayat Hang Tuah*: 'I know not who is the author of the book, but must declare it is one of the most beautifully written I ever perused'. Mr. Crawfurd, in allusion to this remark, observes, 'This favourite of Valentyn to my taste is a most absurd and puerile production. It contains no historical fact, upon which the slightest reliance can be placed; no date whatever; and if we except the faithful picture of native mind and manners, which it unconsciously affords, is utterly worthless and comtemptible'. The work, however, appears to me to merit the sweeping censure Mr. Crawfurd has bestowed on it, as little as the enthusiastic Valentyn's unqualified praise. Leyden, speaking of these historical romances, observes justly, particularly of the *Hang Tuah*, that, 'though occasionally embellished by fiction, it is only from them that we can obtain an outline of the Malay history and of the progress of the nation'." The book is peculiarly a book of British Malaya, but Newbold's comment is still after ninety years the last word of British criticism, and the *Hikayat Hang Tuah* has been left unheeded under what Newbold reluctantly called "the Upas tree of British apathy." However a Dutch scholar G. K. Niemann has given us fragments of the *Hikayat* with notes in his *Bloemlezing* (4*e* druk 1892 I, p. 103, and II, pp. 54-116). R. Brons Middel has published an abbreviated edition, *Hikajat Hang Tuwah*, Leiden, 1893. Dr. Brandstetter has given us a useful outline in his "Malaio-Polynesische Forschungen III," Luzern, 1894. Professor Dr. van Ronkel has written a paper on Hang Tuah's visit to the country of the Tamils (Shellabear, Vol. II, pp. 121-146) and discussed several difficulties (*Bij. T. L. en V. K., N. I. Kon. Inst.*, No. 7, Vol. II, p. 311: 1904). Above all, Shellabear has published a complete text. References to MSS. and brief notices of the romance will be found in Juynboll's "Catalogus van de Maleische en Sundanesche Handschriften der Leidsche Universiteits Bibliotheek," CXVIII, pages 147-8.

I give here an outline of the tale and propose in a later paper to furnish critical notes on a work of very considerable literary merit in parts, compounded by various hands of Indonesian folklore, Moslem legend, voyagers' tales, authentic history and reminiscences from such literature as the Javanese Panji cycle and the Malay version of the Ramayana (*e.g.* Vol. II, page 196).

On the advice of astrologers, a princess, Gemala Rakna Pelinggam by name, had been put by her parents on an Island Biram Dewa. Thither to hunt came a prince from *kĕindraan*, called Sang Pĕrtala (*Pĕrta* or *Pĕrna*, Niemann) Dewa. He wooed and wedded the earthly princess, who bore a son Sang Pĕri (*Purba* or *Sipurba*, Niemann) Dewa. That child was made king at Bukit Si-guntang Mahameru and married a girl born of the vomit of a bull that came down from heaven. The fruit of their marriage was four children, Sang Sanjaka, Sang Jaya Nantaka, Sang Manjaka, Sang Satiaka. A *nakhoda* from Palembang saw the four boys and took them to be demigods (*anak dewa*). Later, chiefs came from Bentan and Singapore to Palembang to ask for one of the youths to be their king. Sang Manjaka was chosen and appointed his court,—four ministers: Bĕndahara Paduka Raja, Fĕrdana Mantĕri, Tĕmĕnggong Sĕri 'diraja, Tun Pikrama; four captains (*hulubalang*): Tun Bijaya Sura, Tun Bijaya 'diraja: four *orang bĕsar*: Tun Aria, Sang Jaya, Sang Utama, Sang Dĕrma.

Hang Tuah was the son of Hang Mahmud and Dang Mĕrdu Wati. Hang Mahmud removed from his home at Sungai Duyong to Bentan. One day he dreamt that the moon fell and illumined the head of his son. So Hang Tuah was dressed in white and prayers were offered for him. When he grew big, he became a hewer of wood for the Bendahara Paduka Raja. He had four friends: Hang Jebat, Hang Lekir, Hang Kasturi, and Hang Lekiwa. One day they sailed for Pulau Tinggi in a *pĕrahu lading*. They were attacked by three boatloads of pirates from Siantan and Jĕmaja, subjects of Majapahit, under two leaders Pĕnghulu Aria Nĕgara and Aria Jĕmaja, who were bound for Palembang to raid it by order of the minister Patch Gajah Mada of Majapahit. They beat off the pirates and sailed with ten prisoners for Singapore. The Batin of Singapore, who was sailing to Bentan with 7 boats, saved them from pursuit. Hang Tuah and his friends become pupils of a *pandita*, Adi Putĕra, whose eldest brother Pĕrtala was an ascetic on Gunong Mĕrta Pura in Majapahit and his next brother, Radin Aria, an officer under the *Bĕtara* of that kingdom. One day Hang Tuah killed a man, who was running amuck, with his wood-chopper. Later he and his comrades saved the Bĕndahara from being murdered by four *pĕngamok*. The Bĕndahara protested that he was unaware the boys were sons of *kakak* Dollah, *kakak* Mansor, *kakak* Shamsu and *kakak* Rĕjĕling (or *Samut* Nie.) Hang Tuah finds a *chintamani* snake. The five youths enter the service of the Raja of Bentan.

The Ratu of Lasam in Jawa once ordered Patch Kĕrma Wijaya to repair the land wasted by Radin Inu Kuripan. The Patch went to Pachang and there falling sick sent to Lasam for his daughter Ken Sĕmĕrta. The Ratu of Lasam saw and seized her. In anger Patch Kĕrma Wijaya left Lasam and refusing Sang Agong's invitation to stay at Tuban passed on to Jaya Katra, where he was welcomed by the Adipati; and thence to Bentan. Now

having hunted for Radin Galoh Puspa Kĕnchana all over Java, Radin Inu Wira Nantaja had gone to Tuban, Jaya Katra, Palembang and finally Bentan, where he was given the title of Ratu Melayu. One night after hearing of Hang Tuah's prowess, he made Pateh Kĕrma Wijaya relate how he had attacked Bali. The Raja of Bentan went one day with the Ratu Mĕlayu to Pulau Ledang to hunt. A white mouse-deer turned on their dogs and the prince decided to found a settlement, calling it Malacca after a tree on the spot where Hang Tuah and his friends afterwards built his palace.

Hearing from Radin Daha that Radin Galoh had met Radin Inu Kuripan at Kĕgĕlang, Ratu Mĕlaka proceeded thither by way of Tuban.

The Raja of Malacca (and Bentan) sends for his brother, Sang Jaya Nantaka, to become Raja Muda of Malacca. They feast and get drunk. Sang Jaya Nantaka is stripped of his honours on account of his popularity with the people.

But a Tamil merchant, Perma Dewan, who has three sons, Madiran, Kadiran, Kalidan, seeing in his astrological tables that the land of Kalinga should have a prince from Si-Guntang, comes and picks out the disheredited Sang Jaya Nantaka, disguised as a poor fisherman. At Kuala Nilapura they encounter and capture Fĕringgi ships; whose captain Sang Jaya Nantaka later ennobles with the title Sĕtia Nĕgara, commissioning him to ward (*payar*) at sea and collect a 10% customs duty (*sa-puloh suatu*). Sang Jaya Nantaka rules over the land of Bijaya (or *Wijaya*) Pikrama, with Pĕrma Dewan for his Bĕndahara, Pĕrma Disa as Paduka Raja and two other sons of the merchant appointed Maharaja Indĕra and Maharaja Lela Sĕtia.

Now the Raja of Malacca sent an offer of marriage to Tun Teja, daughter of Bĕndahara Sĕri Buana of Indĕrapura. But the lady declined, saying that she a sparrow should not mate with a hornbill. So he despatched Pateh Kĕrma Wijaya, with Hang Tuah and his comrades, to Majapahit to ask for the hand of a princess there, Radin Galoh or Mas Ayu. The embassy got a favourable answer owing to the wit of Hang Tuah in criticizing and curing of vice a horse, the present of another suitor from Kalinga. The embassy returned by way of Tuban, Jayakatra and Palembang. The Raja of Malacca then went to Majapahit, taking Hang Tuah, on whose life many attempts were made by Javanese warriors. Hang Tuah killed one assassin, Taming Sari. The Bĕtara of Majapahit presented him with the island of Jĕmaja. Hang Tuah and his poor friends became pupils of Sang Pĕrsanta Nila on the mountain Wirana Pura. One Sang Bimasina was sent to steal Hang Tuah's creese. Constant efforts were made to make him drunk. Seventy assassins attacked him in vain. A champion Sang Winara Sĕmĕntara engaged him, changing himself into a fire-fly and then a cat and later a tiger, but he fell and was buried on the mountain Isma

Giri. Hang Tuah and his four friends retaliate, wrecking the pleasaunce of the Bĕtara of Majapahit and defeating 1,000 men. Pateh Gajah Mada commissions Rangga, Pateh Sĕrangka Dohan and Kiu Tĕminděra, to escort the Raja of Malacca home.

(P. 215) Hang Tuah was slandered by Pateh Kĕrma Wijaya, as having an intrigue with a girl in the Raja's Palace. The Raja condemns him to death but the Bĕndahara sends him away. He determines to go to Indĕrapura to get the hand of Tun Teja, daughter of Bĕndahara Sĕri Buana, for his master the Raja of Malacca. Arriving there he makes friends with her duenna, Dang Rakna, who tells him the princess wants to poison herself as she does not wish to marry Panji 'Alam, a Mĕgat of Trĕngganu to whom her father has betrothed her. Hang Tuah plays *sepak raga* with Tun Jenal, a son of Bĕndahara Sĕri Buana, and the Tĕmĕnggong called Tun Mĕgat. He tells them who he is but adds he will serve no master who is not descended from the royal house of Bukit Si-Guntang (p. 223). Hang Tuah asks to hear singing. The five singers say, "Our tunes are not Malayan; for we are half-caste Malays (*Mĕlayu kachokan*) and not true Malays like the people of Malacca." Hang Tuah replies, "Malacca Malays are also half-castes, mixed with Javanese from Majapahit" (p. 225). One of the tunes is called "*Sĕri Rama mĕnambak tasek, Tasek di-tambak Langkapuri*," composed by the Dato' Bĕndahara Paduka Raja. The Bĕndahara takes Hang Tuah before the Raja, who offers to give him a court office.

Hang Tuah afraid that he will be sent back a prisoner to Malacca, pretends he is on his way to Trengganu. He tells how the Raja of Malacca has sent two emissaries to Siam to get elephants from the Phra Chau. The Raja of Indĕrapura promises him protection. He dresses entirely in white and goes to the market and buys civet, and makes a love-charm to win Tun Teja. Dang Rakna smears it on Tun Teja's bed and she falls in love with Hang Tuah. He refuses to eat with her, saying that it is tabu (*pantang*) for him to feed with any woman, even his own daughter (p. 252). For three nights she visits him but he discourages her advances, meaning to take her to Malacca for his Raja. The two emissaries of the Raja of Malacca call at Indĕrapura on their return. Hang Tuah puts Tun Teja and her maids on board their boat and they sail to Pulau Tinggi (p. 258). By order of the Raja of Indĕrapura they are pursued by the Laksamana, the Sĕri Maharaja Lela, Tun Jinal and Tun Pikrama. Laksamana lets fly his 990 arrows at them and finally a storm divides the combatants. The Indĕrapura chiefs return and their Raja decides to inform Panji 'Alam of Trengganu. Hang Tuah arrives at Malacca and with bound hands falls before the Raja, and asks for pardon, saying he has brought the 'arrow of love' which transfixed his highness' breast of yore and 'the glass of form' he has longed for. Tun Teja still wants to marry Hang Tuah, till he reads charms (*pustaka*), blows into her cabin and makes her loathe him. Tun

Teja is taken to the palace. Hang Tuah is created Laksamana and given three streams (to rule). The duenna is created Paduka Mahadewi and given 100 slaves and 20 catties of gold and silver.

When the Raja of Trengganu hears from Sang Fĕrdana and Sang Sura, the emissaries from Indĕrapura, then his son Megat Panji 'Alam dons his long Minangkabau creese and mounts his elephant Shah Kĕrtas and sets out with 4,000 soldiers and 2,000 bearers to attack Malacca. He is advised to start at that propitious moment "when the snake is worsted by the frog" on the 9th day of Jamadi'l-awal, a Sunday, when "the shadows are 13½ paces." He goes first to Indĕrapura "camping across the river" (p. 272). His relative, Mĕgat Kĕmbar 'Ali, interviews the Raja, and asks for audience for Mĕgat Panji 'Alam. It is admitted that when *anak raja* come from Trengganu, they may come with drums and processions and sit beside the Raja Muda of Indĕrapura.

News of the intended attack reaches Malacca. The Laksamana, Tun Jebat and Tun Kasturi sail for Indĕrapura in the ship *Mĕndam Bĕrahi,* calling at Pulau Tinggi. Tun Utama, Tun Bija Sura, Hang Lĕkir, Hang Lĕkiwa and 3,000 men go overland. The Laksamana rows up the river and decides to wait on the Raja of Indĕrapura on the morrow "when the shadows are 7 paces (*tapak*), and the Gĕroda is worsted by the snake" (p. 278). The Raja of Indĕrapura says that Mĕgat Panji 'Alam is setting out on the 9th of Jĕmadi'l-awal to attack Malacca. The Laksamana returns to his ship and reads his *pustaka,* and Tun Jebat and Tun Kasturi keep watch on one leg (*bĕramal dĕngan kaki tunggal*) till day-break. They set out for the Raja of Indĕrapura's palace, when the shadows are 12 paces. Mĕgat Panji 'Alam comes and is stabbed to death on the palace steps by Hang Jĕbat and Hang Kasturi, who then kill Mĕgat Kĕmbar 'Ali. The Raja of Indĕrapura orders them to be impaled for murder before his eyes: but the Laksamana and his 40 warriors draw their daggers, march out and, taking the elephant of the murdered prince, set sail for Malacca. The Raja honours them and bestows raiment on Adipati Jĕmaja and 6 Batins who bore titles and the 40 warriors (p. 290).

The wife of the Raja of Malacca, Radin Mas Ayu, was with child and longed for the fruit of a coconut palm a *nyior gading* which grew in the middle of Malacca beside a *mĕlaka* tree. The palm was thin and eaten by fire in the middle: no one dared to climb it and it would be unlucky to fell it. Hang Tuah climbed the palm (p. 292). The princess, now called Radin Galoh, bears a son, Radin Bahar. Ambassadors are sent by way of Toban to inform his grandfather the Bĕtara of Majapahit. Pateh Gajah Mada receives them and the Bĕtara sends 40 maids and 40 youths and a *tezi* horse to his grand-child. Only Laksamana dares ride the horse.

Radin Mas Ayu bore another son, Radin Bajan. One day a horse belonging to the boys fell into a midden. Wrapped in 7

cloths Hang Tuah rescues the animal and then bathes 7 times and is bathed by the Raja from 7 jars of scented water (p. 299).

Hang Tuah remonstrates with the Raja for neglecting Radin Mas Ayu in favour of Tun Teja. The Bĕtara hearing his daughter is neglected sends Rangga and Barat Kĕtika to Malacca to enquire why his son-in-law never sends embassies to Majapahit. Hang Tuah with Hang Jĕbat and Hang Kasturi are sent. The Bĕtara and Pateh Gajah Mada try in vain to slay him. The letter from the Raja of Malacca is escorted on an elephant to the *pĕseban*, where Radin Aria reads it. Various champions Pĕrwira Jafra, Samirang, Sangga Ningsun and bands of 40 and 7,000 warriors are set to steal Hang Tuah's weapons and to kill him but all fail. He returns to Malacca with a letter from the Bĕtara to his Raja inviting him to go to Majapahit. Three vessels, the *Siru'l-'alamin*, *Mĕndam Bĕrahi*, and *Maratu's-safa* are prepared. Tĕmĕnggong, Maharaja Sĕtia, Tun Utama, Sang Raja, Tun Raja 'diraja are left to guard the harbour; Sang Raja and Tun Bija Sura to guard Bukit China; Tun Utama in charge of the palace. The Raja takes leave of his wives. Radin Bahar runs up to his father, holds his hand and begs him to bring him a prancing white pony (p. 35).

They sail, stay three days with the Adipati of Palembang and thence go to Java Katra, and then sail on to stay with the Sang Agong of Toban. Radin Aria is sent to escort the Raja from Toban. As he passes through the street of Majapahit, the people whisper in pity that he is going to be killed for having another wife besides the Bĕtara's daughter. On an elephant called Indĕra Chita he goes to the palace, Karang Daru's-Salam, prepared for him. The next day 40 warriors are sent to create a disturbance in the town, which Hang Tuah is asked to quell. He quells it. Then a warrior Pĕtala Bumi is sent to slay him. Pĕtala Bumi transforms himself into a cat and his comrade Barat Kĕtika into a rat and so they enter Hang Tuah's room; then Pĕtala Bumi becomes in turn a stump, a dog and a tiger (wherenpon Hang Tuah becomes a bigger tiger), and finally a *raksasa*, in which shape he is sorely wounded. Commending his son, Kĕrtala Sari, who is away in Daha, to the care of the Bĕtara, he prepares to slay every one in the conpound, but is himself killed by Hang Tuah.

The Bĕndahara Paduka Raja despatches Tun Utama to Majapahit to say that Radin Bahar is sick from longing for his father. The Raja of Malacca returns home. Mĕrga Paksi and six warriors are sent from Majapahit to capture Malacca and kill Hang Tuah: they hide on Bukit China outside the town, slaughter a stray buffalo and steal a jar of spirit from the town; nightly they rob and ravish. Hang Tuah promises to kill them within seven days. Dressed in black and pretending to be a liberated gaol-bird he carries a sack of rice and two *irang* of spirit on his shoulder, waylays them and and becomes an accomplice of the gang. He helps them to rob the houses of the Bĕndahara and Tĕmĕnggong and

finally breaks into the Raja's palace and carries off eight chests of treasure. He learns all the robbers' magic arts, then drugs and kills them.

All the officers of the court hate Hang Tuah and tells Pateh Kĕrma Wijaya he is a "a fence eating the crop," an officer of the court who seduces the Raja's concubines. Hang Tuah went to the *ulu* of Malacca and was fishing with a cast-net, when Hang Jebat and Hang Kasturi arrived to recall him. The raja orders the Bĕndahara to slay him and confers his creese of office on Hang Jĕbat. The Bĕndahara hides Hang Tuah in an orchard seven days' journey up-country, where a religious teacher Shaikh Mansur prophesies that in 20 days he will return to Malacca.

The Raja spoils Hang Jĕbat who takes liberties in the palace. The Raja styles him Paduka Raja, the title of the Bĕndahara's house. He is rude to courtiers and runs loose among the Raja's women. At last the Raja detects Tun Jĕbat's madness and removes to the Bĕndahara's house. Hang Jĕbat sits on the ruler's mat, bathes in his jar, wears the royal raiment and sleeps on the royal couch (p. 75). Pateh Kĕrma Wijaya leads an assault upon the traitor in the deserted palace but fails. Hang Kasturi, Hang Lĕkir and Hang Lĕkiwa then attack but fail. The Tĕmĕnggong attacks. Hang Jĕbat leaps down like a tiger, his blade flashing like a volcano in eruption (p. 80). The Raja sends for the Laksamana's son Tun Kadim and adopts him, repenting of killing his father. "If Hang Tuah were alive, I should feel as though my revered ancestor on Mt. Si-Guntang were restored to life." The Bĕndahara hints (*di-kilat-kilatkan*) he is alive. Tun Pikrama and Tun Kasturi go and fetch Hang Tuah. He gives a knife to Shaikh Mansur and the shaikh gives him a shabby praying mat (*musalla*). Hang Tuah is welcomed by the Raja. Stiff for lack of practice of fencing, he is massaged for five days. He cannot find a creese that suits him. Hang Kasturi enters the palace and is allowed by Hang Jĕbat to get (*boleh* p. 91) a creese, an heirloom from Mt. Si-Guntang. For three days the two weapons selected by Hang Tuah are sharpened. At midday when the low sound of a single drum shows that Hang Jĕbat sleeps, Hang Tuah enters the palace. Hang Jĕbat stabs the 700 girls in the palace and their blood runs through the floor of the palace like rain. Hang Tuah protests. The traitor replies, "Cracked by a pounding or a sweeping blow, crockery still becomes a shard (*di-titek bĕlah, di-palu pun bĕlah, tĕmbekar juga akan sudah-nya*). I'll sin thoroughly (*sa-pala-pala nama jahat: jangan kĕpalang*)." Hang Tuah leaps up into the palace. They fight, eyeing one another "like hawks," "spinning round like wheels," "the lunges as swift as a boomerang" (*baling-baling*). The crowds gets under the palace and stab at Hang Jĕbat's feet but endanger Hang Tuah too. The two fighters stop and get four large brass trays and lay them down. Standing on the trays they renew the fight. They talk. The traitor says his behaviour was due to the injustice done to Hang Tuah. Now he has fallen from

pride like a "bulb crushed by the weight of its bloom" (*rosak bawang di-timpa jambak-nya*). Hang Tuah replies with the proverb "Better death with honour than life with shame, so that one may enter heaven." (*Baik mati dĕngan nama yang baik; jangan hidup dĕngan nama yang jahat, supaya masok shurga jĕmah*).

Hang Jĕbat asks Hang Tuah to adopt his unborn child, if a boy, offspring of him and a waiting-maid Dang Baru. Hang Tuah snatches his own creese from his opponent and gives him another. Hang Jĕbat's creese gets stuck into a tray as he lunges. Hang Tuah stabs him. The crowd starts to mount the palace but seeing Jĕbat still alive flees in panic; "some fell on their faces, some in a sitting posture, some broke their legs, others their arms, others their backs; some fell on their backs, some broke their noses, others their foreheads. When each got home, his wife asked, 'What broke your nose, father of Awang?' kissing him and exclaiming, 'Oh! it must hurt!'" (p. 105). Jĕbat leaps down from the palace and slays every one he meets for three days, while Hang Tuah has retired into his house and sits in seclusion, refusing to speak. On the fourth day, as Hang Tuah is going to the river to bathe, he sees Jĕbat stabbing at people in the market, and calls out to him to cease. Jĕbat comes and falls at Hang Tuah's feet. Hang Tuah takes him to his house and gives him betel. Jĕbat renews his request that Hang Tuah shall adopt his unborn child, and after that begs that his bandages be undone. He dies on Hang Tuah's lap. The Raja has his corpse placed in the middle of the main gate and after seven days hanged on the main road. Laksamana Hang Tuah is high in royal favour, and bears himself humbly.

Now the Sĕri Bĕtara of Majapahit and Pateh Gajah Mada desired revenge for the death of Pĕtala Bumi and the six swashbucklers killed by Hang Tuah at Bukit China. They send Pĕtala Bumi's son, Kĕrtala Sari, who has just devastated Daha. He mixes with the Javanese colonists, Pateh Kĕrma Wijaya's men, and perpetrates a series of robberies. Hang Tuah protects the palace by hanging a row of spears that move and lunge all round it.

Hang Tuah lies like a corpse in the middle of the market and as Kertala Sari passes jumps up and stabs him. He mutilates the robber (*di-hiris-nya pĕsawat Kĕrtala Sari*) and takes his creese (p. 118). So he proves that he killed the robber against others who finding the corpse cut off ears and head and hand and claimed to have done the deed.

The Raja sends Hang Tuah, who can speak Tamil, with Tun Kasturi, whom he makes Maharaja Stia, to the land of the Klings, Bijaya Nigrama. A royal letter to the ruler is escorted down to Hang Tuah's boat. After seven days' sail they reach the island Biram Dewa, "looking like an elephant," and go ashore. There he meets the Prophet Khidlir who foretells his safe return from this embassy to India and from a later embassy to China. The prophet also tells him to take seeds from a tree in the island which will burgeon and flower and fruit as soon as planted *i.e.* perform

the mango trick (p. 124). They reach the land of the Klings. The port-officer takes them to a merchant Nala Sang Guna who regales them with dainties made in Nagapatam fashion (p. 129), gives them anchorage at the spot reserved for the Franks, and announces their arrival to the king, Kishna Rayana (p. 130). The king summons his champions from Malabar and Kandi. Hang Tuah and his followers go several days' journey up to the palace.

The gates of Bijaya Nigara were painted with incidents from the stories of Sri Rama and the five Pandavas. And there were thousands of idols and a temple. Laksamana gets his interview with Kishna Rayana (? = *Krisnaraja,* v. Ronkel) and speaks the Nigrama language which only princes and ministers know:—he learnt it from a religious pundit (*lĕbai*) at Majapahit. Kishna Rayana complains that when at Malacca he got interviews only with the Bĕndahara and (?) a fisherman (*si-pĕngail*). Hang Tuah gives the wife of Nila Sang Guna (? = *Narasinggan,* v. R.) medicine to enable her to bear a child. 70,000 Franks, and thousands of soldiers from Malabar and Khalilat (? = *Pulicat* v. R.) wait on Kishna Rayana. Laksamana shows his horsemanship. Kishna Rayana declares he will visit the house of Nala Sang Guna but privately forbids all people to sell him firewood. Hang Tuah solves the problem by bidding him pour oil on bales of his cloth and so cook fare for royalty. Hang Tuah does the mango trick (p. 143). He kills a swashbuckler. They visit a temple (*rumah bĕrhala mĕnjadi sĕndiri*). Captains of vessels and merchants who may lack capital, borrow gold from the god of the temple, Sang Brahma (p. 146) and, on pain of disaster for breach of faith, repay it with interest. Hence the wealth of the temple. In it, too, was a reservoir for oil for its lamps. They visit an alms-house (*balai dĕrma*) where the poor are fed.

Kishna Rayana sends Hang Tuah on an embassy to China. Trade with China brings tenfold profit (*ĕsa jadi sa-puloh*). Hang Tuah is to declare one of his ships belongs to Nala Sang Guna, so that it may escape the heavy port duties (p. 148). After two months Hang Tuah reaches that port of China called Bakang Hitam (p. 149) and is ordered to anchor upstream at the place reserved for the Franks.

Hang Tuah presents his credentials to the four viziers, Wang Kam Seng, Pang Seng, Lu Ti and Sam Pi Pat. There were seven forts of white stone with doors of brass and gold, and all the houses of the people were dressed with white stone. The emperor grants them an interview. Hang Tuah eating beans contrives to lift his head to see the emperor seated in the mouth of a bejewelled golden dragon (p. 154). Hang Tuah sees thousands of people collecting the tears of a large idol, the father of all China, who weeps to see the sins of his children: bathe in his tears and sins are washed away. With rich presents and a letter for the Raja of the Klings Hang Tuah departs. At the mouth of the estuary 40 Portuguese ships attack the Malays. By reading a charm Hang Tuah stops

the fire of their guns, and defeats the ships all save three which sailed away. "There was one big tall captain, very brave. He cut at the Laksamana with a shaky arm. The Laksamana cut him in two" (p. 158).

Hang Tuah reaches the land of the Klings. Thanks to his herbs the wife of Nala Sâng Guna has conceived, and her husband piles gold and silver round Hang Tuah up to his neck.

Hang Tuah returns to Malacca. The Sĕri Bĕtara of Majapahit had died and Pateh Gajah Mada asks for Radin Bahar to succeed him. Hang Tuah escorts him. On his return a Brunai raja, Adipati Solok, sails with fifteen ships given by his father Adipati Agong, to the cape of Jaya-Katra, called Tanjong Kĕrawang and there waylays the Malacca fleet. Hang Tuah shoots one arrow that breaks the mast and one that breaks the rudder of the Adipati's boat. He captures him. The Raja of Malacca sends Hang Tuah to escort Adipati Solok back to Brunai. The Raja of Brunai sends the Raja of Malacca 3 *pikul* of camphor, 500 *kĕndaka* each worth a *tahil*, 10 blow-pipes mounted with gold, 200 *kodi* of mats (*tikar pachar*) and 3 Brunai slaves, with 90 slaves and camphor for Hang Tuah (p. 174).

Hang Tuah is sent to Siam for elephants. He reaches Ujong Salang and lands at Patani, whose great gate is adorned with a carved dragon. He comes to Siam where Awi Phra Klong tells him he must crawl on his knees into the presence of the Phra Chau unattended. He refuses and is allowed to present himself in Malay style. Viziers, captains and court officers (*abu-abuan, ukun-ukun, umbum-umbum*) receive him. Hang Tuah speaks Siamese fluently. Hang Tuah fences with a Japanese bravo and kills him and five of his followers. Two survivors flee to Kuala Kemboja. Hang Tuah remarks on the broken coinage (*bĕnda yang pĕchah bĕlah*) and persuades Phra Chau to substitute the shells he got from Brunai (*kĕndaka*). He is sent home with six elephants for his Raja and four for himself. The two surviving Japanese attack his ships but Hang Tuah's magic lets only smoke issue from their guns and makes their swords drop. Hang Tuah presents the elephants to his Raja. The largest is called *Podi Manikam* and another *Pĕrmata Selan*.

Radin Mas Ayu bears a daughter, Putĕri Gunong Ledang; Tun Teja bears Sultan Mahmud and Sultan Muhammad. The Raja of Malacca sends Tun Rakna 'diraja and Tun Maharaja 'diraja to Ceylon to buy precious stones.

Hang Tuah opens a settlement for his Raja at Mt. Lingga.

The king of 'Ceylon sends his son Raja Chulan to Malacca in a ship so large that betel-trees and vines were planted on its decks with hundreds of fighting-cocks:—when they crowed, the ship listed. Having been welcomed at Malacca, he asks leave to sail to Trĕngganu, where he worsts the cocks trained by Pa Si-Molong, the Raja's trainer. The Raja puts out the eyes of his

trainer and retires sulking to Pulau Sakti. He promises the trainer four mistresses if he can find a cock which will defeat Raja Chulan's birds. 'I cannot see them' says Pa Si-Molong amid laughter (p. 194). He buys a fowl tied with a string of *molong*, which crows in his hand and tells the Raja it is a cock that cannot be conquered. The Raja dreams that the ships of Raja Chulan are devoured by a *gĕroda*, and takes his fighting-cocks to Pulau Sakti confident of victory. The leg of his fowl is broken, when Pa Si-Molong describes him as 'The prince with the iron crutch'; his wing is broken and droops like 'A sail that waits the wind'; his crop is pierced and the rice falls out of it—he is 'an overladen ship being lightened'; his thigh is wounded—he is 'a prince wearing a sword'; his head is wounded—he is 'a prince that has been cupped.' Raja Chulan's victorious bird flies to his ship whereupon it sinks with its 90,000 soldiers; and thence he flies to the palace of the Raja of Trĕngganu, which is set on fire and burnt with all the houses in the port (p. 196).

Urged by the princess of Gunong Ledang the Raja of Malacca sends the Laksamana with 70 ships to conquer Trĕngganu. He brings captive the princes Sĕganda Jaya Leka, daughter of the Bĕndahara, and Mĕgat Ma'asum son of Mĕgat Kĕmbar 'Ali. Sultan Muhammad, son of the Raja of Malacca, is married to princess Sĕganda Jaya Leka and given the throne of Bĕntan. Sultan Mahmud is married to the daughter of the Bĕndahara of Trĕngganu (?), and reigns at Lingga.

Indĕrapura is attacked by *todak* fish (p. 206). Hang Kadim son of Hang Jĕbat advises a wall of banana stems. Hang Kadim is entitled Sang Si-Tuah. The Tĕmĕnggong is jealous and accuses him of an intrigue with a girl in the palace and he is beheaded. Hang Kamar, a Malacca man trading there, reports the execution to the Raja of Malacca who sends Laksamana to conquer Indĕrapura. Laksamana anchors at Pulau Tinggi and thence sails up to Indĕrapura where he exacts tribute and leads captive 1608 persons, the families of those concerned in the death of Hang Kadim.

The Raja of Malacca and all his house sail for Singapore. On the way, while he is looking at a golden-scaled fish, his crown falls into the sea (p. 219). Laksamana dives for it, fights a white crocodile but fails to recover the crown and loses his creese.

Dang Manila and Dang Chĕralo, who had escaped from China, reach Manila and complain to the Portuguese Governor, who gets the King of Portugal to send 40 ships against Malacca. Two boatfuls of Sakai fisherman capture 10 Portuguese and, by order of their Batin headman at Bentan, report the intended attack of an 'Armada' at Malacca. Laksamana, though sick, repels the invaders. The "Captain Governor" is killed and Dang Suala badly wounded. They return to Portugal. Laksamana is wounded but recovers.

The Sakai always catch fish near the sunken crown of the Raja of Malacca, because they float up to avoid its brightness. The Raja is always sick after the loss of his crown and Laksamana after the loss of his creese.

The Laksamana is sent to Rum to buy cannon. He arrives at Acheh and meets Sultan Silahu'd-din (who was deposed in 1539 A.D., R. O. W.). Thence he sails to Pulau Dewa and the sea of Mukha. He comes to Juddah where is the tomb of Siti Hawa (Eve). He goes ashore and the port officer takes them to Malik Astur, who takes them to Mecca. At that time 886 A.H. (= 1481 A.D.), Sharif Ahmad son of Zainu'l-abidin ruled Mecca, and another son Sharif Baharu'din ruled Medina—both under the suzerainty of Rome. On the way the Laksamana meets Nabi Khidlir, who gives him a flask of water wherewith to moisten lips and ears so that he may speak and understand foreign tongues (p. 240). Deputations from Egypt and Syria bring the sacred carpet to Mecca. The Malay visitors go to all the sacred places (p 242) and to Shaikh Jamalu'd-din, keeper of the Prophet's tomb.

They reach Istambul where the port-officer takes them to Ibrahim Khakan, who describes the glories of Istambul, the royal garden called Taman Ghairat Bĕrahi, with its gate Naga Indĕra Paksi, its river Dar'u-l-ashikin, the mountain Jabalu'l-'ala, its river adorned with flower-pots called Rambat Kamali and stone banks called Tĕbing Singga Safa, its rock Tanjong Indĕra Bangsa where the Sultan sits to fish, the island Singga Marmar, with its lake Singga Tasek Kumkuma; the banks of the river called Ratna Chuacha and Sĕmbeka, its market-place Medan Hairani, and its orchards full of Malay fruits (pp. 252-8). They are taken to the four Mangkubumis and lastly into the presence of the Sultan. They return with rich presents and guns (*bĕdil*), reaching Malacca after a voyage of four months.

The princess of Gunong Ledang is installed ruler of Malacca (p. 279); Tun Mat, son of the Bĕndahara, is made Bĕndahara Paduka Raja; Tun Karim, son of the Tĕmĕnggong, is styled Tĕmĕnggong Sri Sĕroja; and Tun Kadim, son of the Laksamana, gets the title of Laksamana.

The Raja of Malacca offers a reward to whosoever will consent to be buried alive and bring him news from the grave. Laksamana consents and on the way gives a cake (*apam*) to a poor dervish (p. 282). He is buried with a string to pull and communicate with the Raja who holds the other end. He pulls and the grave is opened whereupon the Laksamana is found naked with a broken pot (*bĕlanga*) in his hand. He tells how two fiery volcanoes attacked him in the grave and he kept them off with the pot he found in his hand and how the fire passed the chipped pot and burnt his clothes.

The Bĕndahara retires to Tanjong Kĕling, the Tĕmĕnggong to Tanjong Tuan and the Laksamana to Tanjong Jugĕra, where he lived a hermit with his teacher, a Hadramaut Shaikh, who had

come to Malacca from Acheh. All sailors fired a shot and cast a wooden spear in honour of them, when they passed the Tanjong; failure to do this entailed storms (p. 285). The Ruler of Malacca wandered about as a dervish. One day he was given a gourd, whereupon he took a bite of it and carried the rest with him. The Prophet Khidlir, disguised as a youth, tells him he is carrying not a gourd but a skull. He opens his bundle, finds a skull and faints. A voice tells him that dervishes trust in God and do not carry food. The Raja wandered on and was never again heard of. The princess of Gunong Ledang ruled Malacca.

A Portuguese ship came from Manila and touched at Malacca. Next year another ship came and bought as much land as an ox-hide would cover, and the captain cut it into five strips and built a large warehouse which he equipped with cannon. In the night he fired the cannon and destroyed Malacca. The Princess of Gunong Ledang fled and came to a great forest near the land of the Bataks, who made her their queen.

Bĕndahara Tun Mat opened Johore. Sultan Mahmud left Bĕntan and ruled over Johore.

The Dutch with the help of the Johore Malays ousted the Portuguese from Malacca. The gold leaf on which the treaty was made is still in the possession of the Dato' Paduka Raja of Johore, who led the attack on Malacca.

Tun Tuah is not dead. He is a saint and lives near the source of the Perak river, where he is prince of all Bataks and jungle folk. Sometimes folk meet him and enquire if he wants a wife. He replies, "I do not wish to marry again."

Sungai Ujong.

By R. J. Wilkinson, C.M.G.

Part I.

The Dato' Klana Putra, territorial chief of Sungai Ujong, ranks as the premier chief of the Negri Sembilan, though there is nothing to show how he obtained this precedence. He possesses a modern title and an ancient chieftaincy: as far back as the fifteenth century there were rulers of Sungai Ujong, who bore the title of *Pĕnghulu Mantĕri* and acknowledged the Sultan of Malacca as their overlord. In those days the country was an appanage of the Bendaharas of Malacca, and the chiefs sent to govern it were members or vassals of that distinguished house. The seal of the Rulers of Rembau quotes as its authority "the grace of the Bendahara Sri Maharaja", apparently with the date 1707 A.D.; that of the Dato' Bandar quotes Sultan Abdul-Jalil III, 1715; that of the Dato' of Jelebu quotes Sultan Abdul-Jalil V (who flourished in 1758); that of the Dato' of Johol is dated 1778. There is the contemporary evidence of the "Malay Annals" as to the political position of Sungai Ujong in 1612 A.D. and as to the semi-mythical Dato' Sekudai. Finally in the early days of Sungai Ujong, descent was not traced through the female line. So one may brush aside the claim of some Negri Sembilan chiefs that they govern their territories by virtue of descent in the female line from the aboriginal Batins, the primeval owners of the country.

According to one story the origin of the Biduanda is ascribed to a Batin Sri Alam who met a walking tree-trunk near the waters of the River Langat. He captured and kept it in captivity till it laid eggs, forty-four in number. He buried the eggs till they were hatched, when there emerged forty-four children, the ancestors of the Biduanda. Batin Sri Alam brought up these children and supplied them with garments of bark-cloth to cover their nakedness. When they grew up, twenty-two of the children crossed to Sumatra and colonized the coast as far as the borders of the Batak country: the remaining twenty-two stayed in the Peninsula and became Biduanda or Rayat—the latter word being said to mean "sons of the soil". Another story explains that every man falls from heaven, either on his feet as a raja, or on his seat as a Batin, or on his face as a slave. Batin Sri Alam rose from his seat and went round the world ruling the slaves—the Bedouin in Arabia, the *biduan* in India and the Biduanda in Malaya, the three words being translated "serf"! Folklore and etymology are, of course, irreconcilable enemies.

But these legends of the Creation are not the only tales connected with Batin Sri Alam. He is said to have led an expedition into Jelebu. There he found trays of food waiting for him, served up and ready to eat, but with no one present to explain whence the food came. Batin Sri Alam did not enquire; he ate the food and named the place *Kuala Dulang,* the place of plates, as a record of his gratitude. He showed less thankfulness in his next adventure. The Muhammadans of Jelebu did their best to bring Batin Sri Alam round to their religion. They induced him to repeat the Confession of Faith; but when the *mudin* explained the uses of the *pĕnyĕpit,* Batin Sri Alam vanished. One rumour has it that he reappeared on Mount Si-Guntang Mahameru; another that he disappeared into the caverns of Kota Glanggi in Pahang. But whatever his fate, he was never seen again by the Moslems who effected his conversion or by the land he did so much to people.

Next in this aboriginal genealogy comes *Batin Bĕrchanggai Bĕsi* whose wife was *Bĕrduri Bĕsi* and whose brother-in-law was *Kĕtopong Bĕsi*—the Iron-clawed Chief, with his Iron-quilled wife, and her Iron-helmeted Brother. The legend however adds that they were primitive people, unacquainted with the use of iron or even of fire, and that they ate their food raw. One day when hunting they found a fairy-child hidden in the cleft of a rock. They adopted her though she showed her real origin by declining to partake of the bestial repasts of the Sakai and by living on a diet of fruits and shoots, till the prince of destiny appeared and won her as his bride. That prince was the Sultan of Johor. He saw her in a dream and traced her by weighing the river-waters and selecting the lightest. A son of this marriage was the Bendahara Sekudai, the reputed ancestor of the rulers of Sungai Ujong.

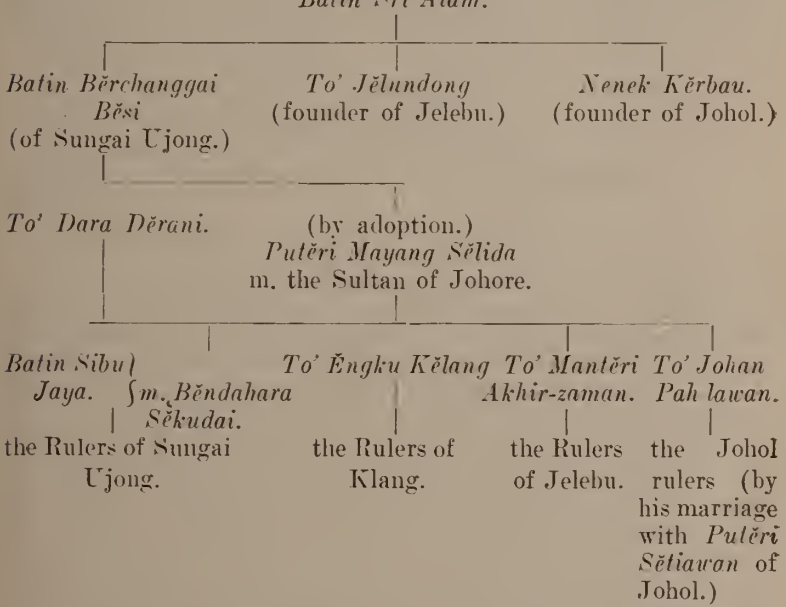
Tradition traces a relationship between this *Batin Bĕrchanggai Bĕsi,* and the legendary figures associated with the origin of the other States: *Dato' Jĕlundong,* founder of Jelebu; *Nenek Kĕrbau,* founder of Johol; *To' Tukul* and *To' Landas,* founders of Klang. The two first were the Batin's sisters, while To' Tukul and To' Landas derived their titles from the hammer and the anvil with which they rendered to *Batin Bĕrchanggai Bĕsi* the service that Batin Sri Alam vanished to avoid. So invulnerable are these tough old aborigines, according to Malay belief, that circumcision is a matter of difficulty.

Batin Bĕrchanggai Bĕsi was the father of *To' Dara Dĕrani* whose daughter, *Batin Sa-ribu Jaya* or *Sibu Jaya,* married the Dato' Sekudai. It is related of these last two ladies that they fled in terror from Sang Kelambai who was striding through the country, turning all he met into stone. "Why flee"? asked an Achehnese saint who lived at Sungai Udang between Pangkalan Kempas and Permatang Pasir, "I have a charm that no *Kĕlĕmbai* can face. A candle will keep him away." So candles were lit nightly; the population was saved from a stony fate; and the place is called *Pĕngkalan Dian* to this day. The sceptic may see

the petrified properties of this ancient saint, his sword, his stocks, his spoon and his buckler lying round his tomb at Pengkalan Kempas.

In those early years the seat of power was not where it is now. Ching, Beranang, Pajam, Gibok, Kechau, Langlang, Langkap Berjuntai, Lubok Bergoyang, Subang Hilang, Merbok Kerawang, Tunggul Si-jaga, are the places to which tradition gives importance. Few of them are to be found on maps of the State; some lie outside the Negri Sembilan in the Kajang district of Selangor. Doubtless they were old Biduanda communities. The names of one or two are explained in the native way so common to folklore: *Tunggul Si-jaga* was the place where a small Bugis force frightened the people out of the country by putting torches on tree-stumps and creating the impression that they were a huge camp surrounded by thousands of sentries; *Subang Hilang* was a place where a Bidnanda princess lost her earring. All that we can infer is that the ancient Biduanda or Belanda tribe—now represented by a few Mantra in Malacca and a few wandering Kenaboi in the Jelebu mountains—was once important in that part of the Negri Sembilan which lies between the modern settlements of Kajang and Seremban.

The following is the genealogy of these early heroes as adapted and arranged by tradition.


Batin Sri Alam.
Batin Bĕrchanggai Bĕsi (of Sungai Ujong.)
To' Jĕlundong (founder of Jelebu.)
Nenek Kĕrbau. (founder of Johol.)
To' Dara Dĕrani.
(by adoption.)
Putĕri Mayang Sĕlida
m. the Sultan of Johore.
Batin Sibu Jaya.
m. Bĕndahara Sĕkudai.
To' Ĕngku Kĕlang
To' Mantĕri Akhir-zaman.
To' Johan Pah lawan.
the Rulers of Sungai Ujong.
the Rulers of Klang.
the Rulers of Jelebu.
the Johol rulers (by his marriage with Putĕri Sĕtiawan of Johol.)

It will be seen presently that by a similar arrangement of parallel lines all the principal titles of Sungai Ujong trace back to the children of a common ancestor. This, of course, is tradition; history does not work with mathematical exactitude.

The name Sungai Ujong is modern and is due to the association of Malay States with river-basins. There is no River "Ujong". Old traditions speak of the State as *Sĕmujong*; the "Malay Annals" of 1612 A.D. call it *Sĕngang Ujong*; ancient books of navigation refer to it by variants of the same old name. What the real name was, is uncertain.

All accounts—even those of the aboriginal Blandas—agree that a *Dato' Kĕlambu* was the first to "open" Sungai Ujong. A place has been found for him in the pedigrees as a son of the Bendahara Sekudai; and the Rulers of Sungai Ujong who claim him as an ancestor still preserve his tomb as a place of pilgrimage. Tradition tells us also that the Dato's name was Muhammad Tumbu and that he was known as *To' Jĕbat* because of his brother *To' Musang*, and as *Dato' Kĕlambu* because he lived at *Kuala Sungai Kĕlambu*.

The genealogy, more regular than ever, is as follows:—

Bĕndahara Sĕkudai.

(m. *Batin Sibu Jaya.*)

Md. Tumbu. (m. *To' Chumbu* a Batin's daughter.)	*To' Musang.* (m. *To' Jerumbu*, sister of *To' Chumbu.*)	*To' Sĕmĕrga.* (m. *Lĕbai Mamat*, an Achehnese.)	*To' Sĕri Mani.* (m. a Terachi man and adopted.)
To' Dara Mudek.	*m. Pĕnghulu Sĕlat.*	*Dato' Kĕling.*	*Dato' Anduleka Manduleka.*
	the *Klana* family.	the *Bandar* family.	the *Anduleka Manduleka* family.

In spite of its artificial appearance this pedigree has points of interest. It suggests that the people who invented it were people who gave little heed to Sumatran law and custom. *To' Dara Mudek* and *Pĕnghulu Sĕlat* belonged to the same uterine family (*pĕrut*); their marriage would be incest according to Minangkabau custom: they were the children of two brothers and as such within the prohibited degrees of affinity. They were the children of two sisters; and, as such, again within the prohibited degrees. Such marriages are common in Peninsular Malaya but would be triply incestuous according to Minangkabau *adat*. The later Negri Sembilan Malay, follower of Sumatran matriarchal law, has invented these traditions of descent from Sakai princesses but has omitted to be consistent. In the days of the Dato' Sekudai it was the male line that was important. Not till the days of *Ĕngku Sabun*, hardly a century ago, was the *adat pĕrpatch* introduced into Sungai Ujong.

Dato' Sekudai flourished in the first half of the seventeenth century and possessed two married children when the "Malay Annals" were written. Sungai Ujong tradition would have us believe that he wedded *Batin Sibu Jaya* in the presence of Sultan Abdul-Jalil II (1639-1673), and brought up in Sungai Ujong a second family who elected to be known as To' Musang and To' Jebat—"the Polecat" and "the Skunk"—instead of bearing the title of *Tun* by which members of the great Bendahara family were known. This is hard to accept. If the Dato' Kelambu did "open" Sungai Ujong he must have lived long before the seventeenth century, and been confused with some other person—possibly a real Muhammad Tumbu or To' Jĕbat—who obtained from the Bendahara Sekudai a hereditary right to the ancient title of *Pĕnghulu Mantĕri*. Anyhow from this time we get a succession of Rulers of Sungai Ujong:—

Pĕnghulu Sĕlat;
Pĕnghulu Kadim;
Pĕnghulu Pandak;
Pĕnghulu Chantek;
Pĕnghulu Rumah Gĕdang (or *Rumah Bĕrtatah*).

They are names and little more. Tradition varies as regards the order in which they ruled; it tells nothing of their relationship to one another; it is uncertain if *Pĕnghulu Chantek* and *Pĕnghulu Rumah Gĕdang* may not have been one and the same person; and it cannot tell us if the names

Pĕnghulu hilang di-Diwa,
Pĕnghulu hilang di-Gayan,
Pĕnghulu hilang di Danau Buaya,

represent additional rulers or are descriptions of those already mentioned.

In all this mass of doubt there are one or two grains of definite evidence. It is said that the Bugis invasion of Sungai Ujong took place in the days of Penghulu Chantek; that the first Dato' Klana (Badur) was the son of Penghulu Chantek; that the second Klana (Leha) was the son of Penghulu Rumah Gedang; and that it was in the time of this second Klana the Linggi settlers came. It is said also that the first Klana (Badur) was installed during the lifetime of his father; but this may be an etymological theory to explain the word *Putĕra* in the Klana's title. This evidence does not take us far. The Bugis invasion may have occurred at any date between 1725 and 1770 A.D.; and the coming of the Linggi settlers at any time between 1775 and 1790 A.D. One fact of importance stands out, namely the acquisition of the title of *Kĕlana Putĕra* by the ruling house of Sungai Ujong. Who conferred it? When was it conferred? And why? Tradition sometimes ascribes the title to Sultan Abdul-Jalil II who was far too early (1639-1671 A.D.); at other times to Raja Melewar (1773-1795 A.D.), who was

perhaps a little too late. An impression of the seal of an old Klana might settle the point. But no such impression is obtainable. The Dato' Penghulu of Jelebu and the Dato' Bandar of Sungai Ujong obtained seals from Johor,—the second in 1715 from Abdul-Jalil III, the first about 1759 from Abdul-Jalil V. The latter prince, who was only a Regent, was so lavish with his treaties, seals and dignities that one would attribute to him the bestowal of the title of Dato' Klana, if it were a Malay title. But it is a Bugis dignity. The first Bugis Yamtuan Muda of Riau bore the title of Klana Jaya Putra. Significant is the local assertion that the rank of the Dato' Klana is that of a Raja Muda. Is it a coincidence that the ruler of Sungai Ujong bears the title and rank of a Klana Jaya Putera, Yamtuan Muda of Riau? The evidence is in favour of the belief it was from the Bugis chiefs of Riau that the old *Pĕnghulu Mantĕri* obtained his higher title.

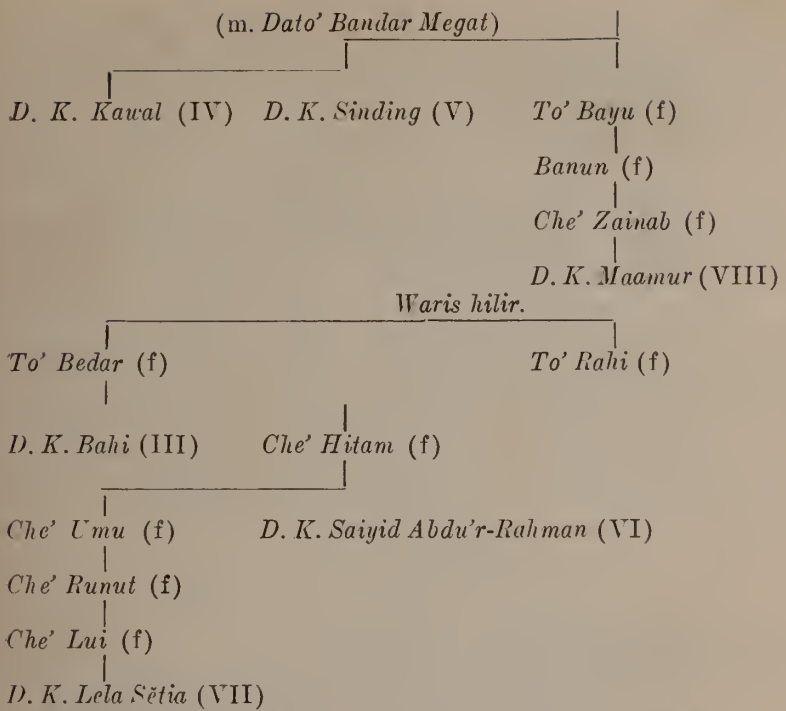
There was, it is true, the Bugis invasion of Sungai Ujong: they advanced as far as Pantai, where the site of their fort is still shown opposite the site of the house of the ex-Klana Lela Stia. But tradition says that at the time of that invasion the Penghulu of Sungai Ujong was not in the country, but at Singapore, where he had gone "to see the swordfish attack the island". Even a Batin would hardly go to Singapore on such a fool's errand. It would appear almost that the Klana was serving in the ranks of his country's enemy.

Dato' Klana Badur was followed by Dato' Klana Leha whose reign was signalized by the settlement of the Linggi and Labu districts. The Linggi settlers came because the Dato' of Rembau refused to permit them to live under their own law, the *adat tĕmĕnggong,* and insisted on their adopting the matriarchal law of Minangkabau. This incident corroborates tradition that the *adat pĕrpateh* was not adopted in Sungai Ujong till a later date.

Dato' Klana Leha was succeeded by Dato' Klana Bahi. There is no evidence of the relationship of this chief to his predecessors; but it is recorded that he belonged to the *waris hilir* while the Klana Leha belonged to the *waris hulu.* What this means may be conjectured. Dato' Klana Bahi obtained the title by virtue of relationship to his predecessors in the male line. At his death the rule of succession was altered to that of uterine descent. Ultimately there was the usual compromise—the *gilir*—under which the two families, that of Klana Leha (*waris hulu*) and that of Klana Bahi (*waris hilir*) took it in turn to succeed. This rule is still recognized but it has not been consistently observed, as the following tables will show.

Waris hulu.

D. K. Leha (II) — *To' Tepi* (f) — *To' Lĕmbut* (f)



It will be seen that the death of Dato' Klana Bahi was followed by two successive appointments from the *waris hulu*, and we are left to wonder if the theory of the *gilir* was not put forward first by the Arab, Saiyid Abdu'r-Rahman, to whom it meant so much.

The days of the fourth Klana, Dato' Kawal, were troubled by petty wars. The first was a war against the Dato' of Ulu Muar who favoured the cause of Raja Radin as Yamtuan Besar while the Klana favoured Yamtuan Sati. Raja Radin was driven out. The second was a war against Yamtaun Sati who had offended the Klana; Yamtuan Sati was driven out. The third was a war against Raja 'Ali in the interests of Raja Radin; Raja 'Ali was expelled from Sri Menanti and Raja Radin placed on the throne by the Klana and the Dato' of Rembau. Dato' Kawal waged three successful wars with the futile result that he replaced matters exactly where he first found them. His next contest was even less satisfactory. He quarrelled with the Dato' Bandar and plunged the country into civil war. Yamtuan Radin, who was invited to arbitrate, seems to have settled the dispute by appointing the Klana and Bandar joint rulers of Sungai Ujong. This compromise created an impossible position: the rivalry of the joint rulers gave the people no peace, till the British intervened.

Malay historians give few dates. Dato' Klana Kawal's first war followed the death of Yamtuan Lenggang in A.D. 1824; his last war included Raja Radin's arbitration in 1849. The date of his death is not recorded.

He was succeeded by his brother, Dato' Klana Sanding. It was during the reign of this—the fifth—Klana that Yamtuan Radin died and Tengku Antah, his son, claimed the throne of Negri Sembilan. The claim was disputed by Raja Alang Sohor, son of Yamtuan Beringin. The Dato' Klana set aside both claimants and nominated Yamtuan Imam to the vacant throne.

The next Klana, Saiyid Aman or Abdu'r-Rahman, had continual wars and troubles with Dato' Bandar. He was an Arab, while the Bandar was a Malay; he was clear-sighted enough to desire the *pax Britannica*, while the Bandar and his friends welcomed every Selangor freebooter who sought asylum in the country. Such a state of affairs could not last. The British intervened; and the Klana sacrificed his popularity by supporting them. It is to Saiyid Aman we owe the introduction of the Residential system into Sungai Ujong in 1874.

Part II.

Ceremonially the Dato' Klana of Sungai Ujong counts for little when compared with the Yamtuan.

Sa-kĕchil-kĕchil anak putĕra, sama bĕsar dĕngan undang;
Sa-kĕchil-kĕchil anak undang, sama bĕsar dĕngan lĕmbaga;
Sa-kĕchil-kĕchil anak lĕmbaga, sama bĕsar dĕngan ibu bapa.

"A prince's child however small ranks as high as a territorial chief". So runs a royalist saying, hardly consonant with Minangkabau custom which traces descent through the mother. Only when dealing with ceremonial should the non-royal status of the Klana be emphasized. He had the office of a Raja Muda but was not personally sacrosanct. He was *wakil kĕrajaan*, Regent; when a Yamtuan died, it was the Dato' Klana who sent the envoys to Siak to ask for a successor:—

Hilang raja, bĕrganti raja; mĕnjĕmput ka-Minangkabau.

It was a Klana (Dato' Klana Kawal) who broke the "tie with Siak" and stopped the missions to Minangkabau. To this day it is the Ruler of Sungai Ujong who formally nominates a Yamtuan. He is the "Imam" of the four great chiefs, the pillars of the State; he is their leader and their spokesman.

Within his own territories the Dato' Klana used to be an absolute ruler. He still claims to be *bĕrundang bĕrkĕadilan*, technical terms implying hat he is head of the legal systems of the country. He was not *bĕrkĕadilan* under the constitution of A.D. 1773; the head of the courts was the Yamtuan. But Sungai Ujong ceased to recognize the supremacy of the Yamtuan after the death of Tengku Imam and did not give up its autonomy under the treaty

of 1898. The mosques and kathis of Sungai Ujong are not controlled by Sri Menanti. The Klana was, of course, head of the *waris* who drew so large a portion of the revenues of the country, but in addition to his share of this income he was entitled to the proceeds of all farms and monopolies, of all poll-taxes and of all fines under the religious law.

Import and export duties were divided: those collected on the Linggi River were shared between the Klana, the Bandar and the To' Muda Linggi; those on other rivers between the Klana and the Bandar.

An anomalous element has been introduced into Sungai Ujong government by the rise of the Dato' Bandar to a position of equality with the Klana. In the euphemistic language of Sungai Ujong jurists, the country is under the care of both rulers equally:

Tĕlor sa-biji sama di-tatang;
Pĕsaka satu sama di-bĕla;
Hilang di-darat, di-ayer mĕnchari;
Hilang di-ayer, di-darat mĕnchari;
Laksana mata hitam dĕngan mata puteh.

But Malay common-sense, in proverbs as well as in law, declaims against the folly of dividing sovereignty. Sometimes the dictum is a homely caution against putting two cocks into one yard; sometimes it is a solemn legal maxim about the powers of life and death:—

Pantang dalam 'alam mĕnduakan pĕdang pĕmanchong;
Pantang dalam luak mĕnduakan kĕris pĕnyalang.

British protection has put an end to this rivalry by giving the Klana and the Bandar allowances of exactly the same amount and by dividing equally among their *waris* their commuted share of the revenue.

In the days of the Johor supremacy the Ruler or *Pĕnghulu Mantĕri* is said to have sent biennially to the Sultan the famous *bunga mas* or golden tree of submission. Tradition points out the spot where the gold was obtained—the valley between the hill of Shaikh Abdu'r-Rahman and the Seremban Residency. During the Minangkabau period the Klana was expected to send the *mas manah* to the Yamtuan Besar as well as gifts of buffaloes on the occasion of the marriage or circumcision of a prince of the blood.

All this came to an end when Sungai Ujong became independent of Sri Menanti at the accession of Tengku Antah. The treaty of A.D. 1898 (under which the present Yamtuan was installed) did not alter the position materially. *Mas manah* is paid now out of the general revenues of the State and the Klana's gifts are formal and ceremonial. The great Chiefs pay no tribute to their titular overlord.

Once a year at the *hari raya bĕsar* the ruler of Sungai Ujong gives a reception or *mĕngadap*, at which all the lesser Chiefs of his territory are expected to do him obeisance. This ceremony is emblematical; it typifies the harmonious working of the machinery of State.

Sĕmĕnda sujud kapada lĕmbaga-nya;
Lĕmbaga sujud mĕngadap undang-nya;
Itu-lah tanda:

Adat datar, muafakat ĕsa;
Bumi sĕnang, padi mĕnjadi.

The ceremonial at this reception is of interest as showing the relative precedence of the various Chiefs of the country.

The *kĕbĕsaran* or emblems of rank to which a Klana is entitled are the following:—

(1) two yellow flags (*mĕrual*);
(2) two black flags (*tunggul*);
(3) two pennons (*ular-ular*);
(4) two streamers (*panji-panji*);
(5) two fringed umbrellas (*payong ubur-ubur*);
(6) two tufted spears (*tombak bĕndĕrang*);
(7) two drawn swords (*pĕdang bĕrchabut*);
(8) two long creeses (*kĕris panjang tĕrsampai*);
(9) two *fajar mĕnyenseng;*
(10) a salute of five guns;
(11) a dais of five tiers or steps;
(12) insignia-bearers (*juak*) at court ceremonies;
(13) certain pillows and cushions (*bantal bĕrsusun, gunong bĕrangkat*);
(14) mattresses (*tilam bĕrulit*);
(15) yellow wrappings for insignia;
(16) a canopy over his dais;
(17) curtains round his dais;
(18) wrappings round his house-pillars;
(19) a marquee over his lawn;
(20) a gong to announce his movements.

These emblems are common to all the four *undang* and seem to date back to the constitution of 1773 A.D. The Klana possesses also an heirloom in the form of a spear (*changgai putĕri*) presented to one of his predecessors by the Yamtuan Raja Melewar.

In accordance with the local dictum:—

Patah, tumboh; hilang bĕrganti;

"a broken twig grows again, a lost life must be replaced,"—the death of a Klana is the signal for the appointment of a successor. There must be no interregnum; the new Ruler's first duty is to bury the Chief whom he follows:

Bĕrtanam undang dĕngan undang.

The successor is chosen in alternation from the two branches of the *waris di-darat* family, the *waris hulu* and *waris hilir;* the legal phrase being:

Hilang di-hulu, timbul ka-hilir;
Hilang di-hilir, timbul ka-hulu.

The electors are three in number: a representative of the *waris hilir* (usually the Dato' Maharaja Lela); a representative of the *waris hulu* (usually the Dato' Johan); and a third party selected for his age, impartiality and knowledge of custom. These three must be unanimous. When they have come to a decision they announce their choice to the four principal Chiefs or *tiang balai* who proceed to bear the newly elected Klana in the funeral procession of his predecessor often on the bier. If the three electors fail to agree, the four *tiang balai* may nominate a Klana of their own choice. When the funeral is over, the Chiefs and the *waris* in attendance do homage to their new ruler. The formal installation comes later. It includes ceremonial ablutions at the "Klana's well" (*tĕlaga undang*), a pilgrimage to the tombs of the Penghulus of the past, and a reception (*mĕngadap*) at which all the magnates of the country tender homage.

The chiefs of Sungai Ujong subordinate to the Klana may be divided into five classes according to their order of precedence:

(*a*) the four territorial *lĕmbaga;*
(*b*) the two heads of the Klana's *waris;*
(*c*) the three tribal *lĕmbaga;*
(*d*) the miscellaneous titles;
(*e*) the Klana's court officials.

The four territorial *lĕmbaga* or "pillars of the Court" (*lĕmbaga tiang balai*) were:

(1) the Dato' Sri Maharaja Diraja who was also Bandar;
(2) the Dato' Anduleka Manduleka of Pantai;
(3) the Dato' Akhir-zaman of Rantau;
(4) the Dato' Amar of Klawang.

Time has played havoc with this list. The mukim of Klawang is no longer included in Sungai Ujong; and the Dato' Amar is now a Jelebu Chief.

The dignities of Bandar and of Dato' Sri Maharaja Diraja are no longer held by the same person: the officers themselves have lost importance. It is their antiquity that gives to these titles the precedence they continue to possess.

The office of Dato' Bandar dates from 1715 A.D. and was conferred by Abdul-Jalil III, Sultan of Johor. It carried with it great powers and revenues.

"Wherever the waves break,
And the sands of the beach are broken,

Where the wind blows into the estuaries,
And the polers work, and the oarsmen ply,
And the quays are lined with ordered ships.
And the measures are filled, and the scales are used,
And buyers and sellers agree on the price,—
Those are the realms of the Bandar's rule."

The Shahbandar levied his toll on the commerce and shipping of the country; and since the wealth of a Malay State depended mainly on its development by foreign traders and settlers, his office might easily become the most profitable post in the land. It was wealth that raised the Bandar to the position of a ruler of Sungai Ujong.

The following is a list of the traditional holders of this office:

1. Dato' Kling,
2. Dato' Lujar,
3. Dato' Sangkut,
4. Dato' Karang,
5. Dato' Bangkit,
6. Dato' Nahar,
7. Dato' Megat,
8. To' Bandar Tedoh,
9. To' Bandar Lebai,
10. To' Bandar Tunggal,
11. To' Bandar Ahmad.

The first six are said to have held the office of Shahbandar and the title of Dato' Maharaja Diraja. The seventh, Dato' Megat, began by holding both; but the dual position alarmed Dato' Klana Leha who divided it up, giving the office of Bandar to Dato' Megat and the dignity of Dato' Sri Maharaja Diraja to the Bandar's brother, Sohor. In those days the Shahbandar ranked as a simple *lĕmbaga,* his only distinction being a right to a salute of four (instead of three) guns.

In the days of Dato' Klana Sindang troubles arose over some Rawa settlers and the Dato' Bandar Lebai refused to aid the Klana with men, money and gunpowder. A *waris di-ayer* named Manja Khatib came forward with the requisite help, thus enabling the Government to tide over the crisis.

In gratitude the Klana deposed Dato' Bandar Lebai, conferred the vacant office on Manja Khatib, and raised him to the position of joint-ruler of the country. That is one story of a change which others attribute to Klana Kawal and Yamtuan Radin. Manja Khatib came to be known as Dato' Bandar Tunggal and was the chief whose turbulence and lawlessness led to British intervention in the Negri Sembilan. His character makes it improbable that he acquired power in any pacific way; but whatever may have been his methods, he was successful in raising his position to an equality with that of the Klana himself.

The title of Dato' Sri Maharaja Diraja has been held by the following persons since the eighth Dato' relinquished it in order to retain the position of Bandar:

9. Sohor,
10. Sitam,
11. Che Ara (a woman),
12. Gudam,
13. Subom (deposed),
14. Said,
15. Haji Ahmad,
16. Mat Sah,
17. Abdullah bin Ahmad bin Dato' Klana Kawal.

Now that the Bandar has been raised above the rank of a *lĕmbaga,* the Dato' Sri Maharaja may be regarded as the principal *lĕmbaga* of the *waris di-ayer.* This family is divided into five branches,—one *kĕturunan* and four *pĕrut,*—the traditional pedigree being as follows:

Bĕndahara Sĕkudai
|
To' Sĕmĕrga
m. *Rambutan Jantan* or
Lĕbai Mamat of *Pasai.*
|
To' Sulong (f.) | *Dato' Kling* (*Bandar*). | *To' Susu Tunggal* (f.) | *To' Susu Ganda* (f.) | *To' Susu Dara* (f.)

In the days of succession through the direct male line the titles of Bandar and Sri Maharaja Diraja were monopolized by the descendants of Dato' Kling. Now, under the *adat pĕrpateh,* the descendants of Dato' Kling's sisters also claim to be *waris di-ayer,* Historically those claims may not carry weight, but doubtless there were good reasons why they should be taken seriously. There does not appear to be any system of *gilir* or rotation between the various branches of this large and ancient family.

The title of the Dato' Anduleka Manduleka also is ancient. This Dato' governed the mukim of Pantai and was one of the four principal *lĕmbaga* or *tiang balai* of the Klana's court; the members of his family were included in the *waris di-darat* or Klana's own house. But they were not allowed to succeed to the position of Klana, an anomaly explained by the theory that this family descended only by adoption from To' Sri Mani, daughter of the Bendahara Sekudai and reputed foundress of the Anduleka Manduleka family. The reputed holders of the title are given in the following list:—

1. Dato' Lantur,
2. Tebu Amba,
3. Dengut,
4. Jadi,
5. Jaya,
6. Segar,
7. Ulang,
8. Alang,
9. Lembing,
10. Gentum,
11. Minah,
12. Chantek,
13. Haji Muhammad Rashid.

The Dato' Akhir-zaman of Rantau, another of the *lĕmbaga tiang balai,* counts as a *waris di-ayer* though there does not appear

to be any historical basis for this classification. There have been eight holders only of the title, the first six being members of the same uterine family or *pĕrut*. But by a recent arrangement four families are to hold the dignity in rotation. The names of these chiefs were:

1. Pasar,
2. Ranjau,
3. Bongkok,
4. Kahar,
5. Lajim,
6. Miin,
7. Simbok,
8. Jamat.

The fourth of the *lĕmbaga tiang balai*, the Dato' Amar of Klawang, is now a Jelebu magnate.

It will be noticed that applied to these four major chiefs the words *lĕmbaga* and *waris* bear a very loose sense. A Sungai Ujong *lĕmbaga* is not headman of a matriarchal tribe as in Rembau and Kuala Pilah, nor is every *waris di-darat* eligible for the position of Dato' Klana. The *adat pĕrpateh* did not obtain over Sungai Ujong the power that it possesses in Rembau; and the long period during which the *adat tĕmĕnggong* was followed, has introduced a number of anomalies into the Government of this small State.

Next in precedence after the *tiang balai* come the two representatives of the Klana's own family—the Dato' Maharaja Lela of the *waris hilir*, and the Dato' Johan of the *waris hulu*. These men are usually electors at the appointment of a Klana and possess a certain importance as such; but they have no territorial authority. From the family pedigrees it would appear that the two titles date back to the days of Dato' Klana Bahi when the law of rotation in families and of succession by female descent was introduced into Sungai Ujong. They are really the *ibu bapa* of two important *pĕrut*.

Below these two *ibu bapa* come the *lĕmbaga tiga di-Pantai* who are really tribal headmen of the Rembau type, though the number of their clansmen is small and their titles are modern. These three *lĕmbaga* are:—

Dato' Mantĕri (Sri Melenggang),
Dato' Raja 'di-muda (Biduanda),
Dato' Maharaja Indĕra (Batu Hampar).

They were appointed originally under other designations by the Dato' Anduleka Manduleka of Pantai and exercise no authority outside his *mukim*; but their present titles were created by the Klana.

The family of the *Dato' Mantĕri* goes back to a certain Dato' Alun Tujoh who lived in the days of the Bendahara Sekudai and Penghulu Selat. One of this Dato's descendants accompanied the Anduleka Manduleka to Kuala Pedas to interview Raja Melewar and acquired the title of Dato' Umbi or "the Root" because he sat with his tongue rooted in his mouth and said nothing! At a later date the title of "Root" was turned into *Dato' Mantĕri*.

There have been six *Dato' Mantĕri;* one of them was Kasim, father of the present Klana of Sungai Ujong.

The family of *Dato' Raja'di-muda* traces its origin to a Batin Maabud and held a number of minor dignities under the Dato' Anduleka Manduleka before receiving from Dato' Klana Kawal the *lĕmbaga*—ship of the Biduanda and the title of Dato' Raja 'di-muda. This title has been held by four persons up to the present (1. Pendita, 2. Butang, 3. Muhammad Saleh, and 4. Kulup Laboh), but the *gilir* covers eight families in all.

A long story is attached to the dignity of *Dato' Maharaja Indĕra.* The founder of the family was a certain Gemaboh, *khatib* and *mudin* to the Sultan of Johor in the days of Batin Sri Alam. This man was sent by the Sultan to Pahang and Negri Sembilan as a missionary to remove reproach from the uncircumcised. He wandered up to Penjum, then to Kuala Dulang in Jelebu where he built a mosque, and finally settled with his wife in the Pantai *mukim.* One of his descendants accompanied the Dato' Anduleka Manduleka on the mission to Raja Melewar, and, like the *Dato' Umbi,* was nicknamed *Dato' Pikir* because he thought so much that he never spoke at all! This hereditary nickname was changed recently into the title of *Dato' Maharaja Indĕra, lĕmbaga* of the Batu Hampar tribe:—there have only been two bearers of the newer name,—To' Gudoh and To' Daud.

The miscellaneous titles are hard to classify, and may be given in order of precedence.

The Dato' Dagang of Parui is said to owe his title to the fact that Raja Melewar once passed through Parui and found no one there whose business it was to receive him. He complained to the Klana of this inhospitable treatment, with the result that this frontier village was provided with a chief, the Dato Dagang, whose duty was the entertainment of distinguished guests. The precedence attached to this dignity is doubtless due to the comparative age of the office.

Next after the Dato' Dagang of Parui comes the Penghulu Muda of Labu. The history of this title is lengthy and dates back to the days of Dato' Klana Leha. The mukim of Labu was first settled by a certain Dato' Mangkun, a *waris di-ayer,* who obtained from Klana Leha a concession of the locality. The first title given to the family was won by Dato' Mangkun herself; she killed an elephant with one tusk and presented the trophy to the Klana who dubbed her on the spot the *Dato' Bĕrgajah Tunggal,* the lady of the Solitary Elephant. The higher title, that of Penghulu Muda, was conferred by Dato' Klana Kawal on Dato' Mangkun's grandson Sindeh, with the following emblems of rank: one spear, and

the right of having a State umbrella held over his head twice a year when the minor dignitaries of Labu came to pay their respects. Sindeh became blind and was succeeded by his cousin Si-Adil of Sungai Ujong. At Si-Adil's death, one Sohom became To' Muda but went on a pilgrimage to Mecca, leaving Paduka Bĕsar Hasan to act for him. On Sohom's return the country was in a state of civil war and no resumption of the title was possible. When Captain Murray became Resident of Sungai Ujong and the country had peace, he was approached on the subject of this office and nominated Imam Prang Kasim and afterwards one Raja Layang to be Penghulu Muda of Labu, both appointments turning out badly and ending in the deposition of the holders. Then a child named Kosin was named To' Muda and Haji Abdu'r-Rahman, a brother of the Bandar, became To' Mangku or Deputy Penghulu. Kosin was lost sight of for many years; but when Haji Abdu'r-Rahman was deprived of his office, Kosin came forward and claimed Labu. Enquiry elicited the fact that Kosin was illegitimate; so he was deprived of his title. After this incident a man named Mahmud was made To' Mangku.

The title of *To' Paduka* was created by the Bandar in connection with the dignity of To' Muda Labu and has been held by two members of the family of the *waris-di-Ayer*. Theoretically the title of Penghulu Muda of Labu should be held alternately by the descendants of To' Mangkun and her sister To' Wi.

The *Dato' Andatar* is headman of the village of Situl and is chosen from the family of the patriarch who founded the village.

The *Dato' Lela Pĕrkasa* holds a similar position at Mandum. He is chosen from the *waris* of an aboriginal Chief named Batin Kamat.

The *Dato' Muda Linggi*, who occupies a position of semi-independence in Sungai Ujong, usually settles the question of his precedence by staying away from the great audiences at which the issue might be raised. Outside the Klana's Court he is a dignitary of considerable importance. The history of his title is interesting. About A.D. 1775 a number of settlers from Riau came to Penajis in Rembau and established a colony there. They seem to have been law-abiding people but they would not conform with Rembau matriarchal custom which treats as incest the marriage of members of the same uterine family. Tradition has it that the ruler of Rembau at that period was Dato' Uban and that he refused to tolerate their presence in the country unless they accepted the *adat pĕrpatch* in all its rigour. The Riau colonists left Penajis and took refuge in Sungai Ujong where the patriarchal *adat tĕmĕnggong* was still in force. They were welcomed by Dato' Klana Leha who gave them a tract of country on the Sungai Ujong side of the

Linggi River, bounded upstream by Kuala Selebu, downstream by Bukit Tiga and Sungai Serban, and inland by Tampin Kechil opposite Permatang Pasir. Within these frontiers they govern themselves, and are allowed to marry their cousins even to this day. They recognize however a certain vassalage both to Rembau and to Sungai Ujong,—*bĕribu kapada Rembau, bĕrbapa ka-Sungai Ujong*, —and are expected to furnish assistance to the rulers of those countries, should they ever desire to visit Malacca. The year of this Settlement is said to have been 1783 A.D. and helps us to date both Dato' Klana Leha and Dato' Uban of Rembau. The leaders of the settlers were Dato' Awaludin and his sister, Dato' Sri. At a later date (1798 A.D.) the present site of the village of Linggi was opened by To' Lebai Dulamau who received the title of Penghulu. He was a grandson of Dato' Sri. He was succeeded by To' Juragan Abdu'r-Rahman, his paternal uncle, who died about 1824 A.D. The next chief of Linggi Muhammad Atas was a Rembau man who had married a daughter of To' Juragan Abdu'r-Rahman, but he was styled only To' Muda. This To' Muda Katas, as he was called, played an important part in local politics at the time of the Naning War and did much to thwart the ambition of Saiyid Shaaban. In A.D. 1833 the village of Kuala Linggi was founded by settlers from Langat. The successors of To' Muda Katas have been

2. To' Muda Haji Muhammad Saleh,
3. To' Muda Muhammad Peral,
4. To' Muda Muhammad Bastam.

We now come to the titles of the officers attached to the court of the Klana and Bandar. Two of these are of the first importance.

The Dato' Laksamana Raja di-laut is the chief minister of the Klana; indeed his office is regarded as a stepping-stone to the rulership. He is, of course, a member of the inner circle of the *waris-di-darat*. He receives the envoys of foreign chiefs as well as the magnates of his own state, and is entitled himself to certain marks of high rank—a spear and a black flag (*tunggul*). The dignity was created by Dato' Klana Kawal and its holders have been

1. Sinding, afterwards Klana;
2. Saiyid Aman, afterwards Klana;
3. Nadim, deposed for recognizing Tengku Antah;
4. Puput;
5. Ahad (the present holder).

The *Dato' Pĕnglima Bĕsar* holds in the Bandar's Court the position that the *Dato' Laksamana* holds in the Klana's. The present Bandar was *Pĕnglima Bĕsar* to his predecessor.

The other officers of the Court call for little notice. They are *juak* or attendants whose humble status is hidden under high-sounding designations such as *Sultan Bĕndahara, Diwangsa, Maharaja, Maharaja Singa, Pĕnglima Awan, Imam Pĕrang Kanan,* and so on. Some of these titles have elaborate histories attached to them; and all are *pĕsaka* or heirlooms in certain families.

The matter of the dispossessed family of Beranang and Semunyeh deserves attention, if only from the amount of official correspondence it has caused. The ancient boundaries of the State of Sungai Ujong differed greatly from the modern. The frontier ran from Jugra to Mt. Tunggul Si-jaga, thence to Merbok Krawang, thence by Rekok and Subang Hilang, thence to Mt. Perhentian Berhimpun in Jelebu. It included the Lukut mukims—and most of the Langat districts of Selangor. But the Bugis ruler of Selangor carved out a kingdom for themselves without reference to the rights of the To' Engku of Klang or the Penghulu Mantri of Sungai Ujong. The coast fell into their possession; they held Jugra Lukut and even at one time Cape Rachado. They did not however penetrate to inland territory much of which remained unoccupied by Bugis and Malay.

The first attempt to colonize Semunyeh and Beranang was made in the days of the Dato' Klana Saiyid Aman who handed the district over to Raja Husain, a *waris* of Sungai Ujong. This chief levied a toll on all settlers in his mukims; but a territory cannot be developed in this primitive way, and the country remained a waste till the establishment of a settled government under the British protectorate.

When the frontier between Selangor and Negri Sembilan came to be defined, the mukims of Beranang and Semunyeh were included in Selangor and some portions of the coast district were ceded to Negri Sembilan. Raja Husain was offered a choice between the position of a Selangor Penghulu and the sinecure office of Dato' Laksamana of Sungai Ujong. He elected to serve under Selangor. Unfortunately he was extremely incompetent. After a long and patient trial his services were dispensed with, and his post was given to one of his relatives. That relative also was a failure. The position of Penghulu of Semunyeh passed out of the hands of Raja Husain's family; and Raja Husain himself died shortly afterwards, leaving a large family to nurse a grievance.

But it is an interesting point in local custom that Raja Husain's children have no valid grievance over this lost inheritance. Raja Husain was a *waris* of Sungai Ujong through his mother, Che' Angsa; his children (under the law of uterine succession) are not *waris* at all. The *adat pĕrpateh* of their native country

would have disinherited them quite as surely as British dislike for the inefficient. Their genealogy is interesting however on other grounds, as the following table will show:

Raja Adil of Rembau.

Raja Hasil, Yamtuan Muda, of Rembau.	Tengku Kadim, Tengku Kechil Muda of Rembau.
Tengku Jafar.	Tengku Minah.
	m. Tengku Dzia-alam.
Tengku Timah m.	Tengku Kechil Muda
	m. Che' Angsa Tengku Laut.
	Raja Husain.

It is this family which possesses the seals and traditions of the disinherited house of Raja Hasil through his grand-daughter, Tengku Timah. None the less, Raja Husain personally has no claim on the ground of descent from the deposed Yamtuan; and even his descent from Raja Adil is not in the direct male line.

The interest of the Semunyeh-Beranang question is more official than historical. Raja Husain never obtained a title from any Negri Sembilan chief and has no position, except as a *waris*, in the court of the Klana.

It remains only to touch on the ceremonial at the Klana's Court.

The Ruler's insignia (*kĕbĕsaran*) have been enumerated already.

Those of a *lĕmbaga* are:—

(1) a salute of three guns;
(2) a sword;
(3) a long kris;
(4) an umbrella;
(5) a banner (*tunggul*);
(6) a pennon (*ular-ular*);
(7) a streamer (*awa-awa?*);
(8) certain cloth decorations.

These marks of greatness are common to the *lĕmbaga* of all the Negri Sembilan States. The duties differed. The great *lĕmbaga* of Sungai Ujong (*tiang balai*) were hereditary territorial chiefs and not tribal headmen. They received no fees such as the *mas tukul lantak* of Rembau, and did not have their authority limited to any one tribe.

Occurrence of the Malayan Badger or Teledu in Borneo.

By J. C. Moulton, M.A., B.Sc. (Oxon.).

Director, Raffles Museum and Library, Singapore.

During a recent collecting expedition into the interior of Northern Sarawak I heard from the natives there of the existence of a cave-dwelling animal, remarkable for its powerful and disagreeable odour. Subsequently I was fortunate enough to obtain two flat skins from a native chief (in exchange for a pair of trousers). Although the head and hind-legs have been cut off, the skins are in comparatively good condition and quite recognizable as those of the Malayan Badger.

This Badger differs from the true Badgers of Europe and Asia in having a long pointed mobile muzzle and a very short tail. It is only found in Java, Sumatra, Borneo, Great Natuna Islands and Palawan*. The Javanese species was described by Desmarest as long ago as 1820. It appears to be by no means uncommon in that island, where it is known as the *Teledu* or *Sigoeng*.

In Borneo, however, it is evidently a great rarity. Only two specimens appear to be known hitherto. They are in the British Museum and were described by Oldfield Thomas in 1902 as *Mydaus lucifer*. One is a female collected by Sir Hugh Low in 1876 "from the mainland near Labuan," and the other from Papar (North Borneo), collected by A. H. Everett.

The two skins now obtained for the Raffles Museum, Singapore, agree well with the description of *M. lucifer*, except in size. Oldfield Thomas gives the dimensions of the type (in skin) as follows:—

Head and body 340 mm.; tail 35 mm.; with hairs 90 mm.. The Raffles Museum skins are much bigger:

Neck and body 540 mm.; tail 40-45 mm.; with hairs 80-85 mm.

The light marking is very broad and conspicuous on the nape, 95 mm. across widest part narrowing on the middle of the back down to 20 mm. in one skin and to 10 mm., followed by a very short break altogether, in the other. This marking becomes slightly

* Dr. Hanitsch records one captured in the Botanic Gardens, Singapore in 1909. He suggests that it was probably a specimen escaped from captivity. It is the Java form; its natural occurrence in Singapore would certainly be curious. On the other hand it is difficult to imagine anyone attempting to keep such an odoriferous animal as a pet or indeed for any purpose!

wider again on the lumbar region, whence it passes on to the tail. In one skin the hairs at the base of the tail are dark, forming a basal ring which Oldfield Thomas notes is absent in his *lucifer*. In the other the underside only of the tail is brownish.

Oldfield Thomas comments on the roundness of the skull of his type, which he says is generally a youthful character. He adds, however, that "the type seems fully adult, its sphenoid suture being quite and its basilar partly closed."

If he is right in regarding his two specimens as adults, then the two skins in the Raffles Museum possibly represent a new species, or subspecies, twice the size of that described by Oldfield Thomas from Borneo as *lucifer*. I would suggest naming this new form **Mydaus javanensis montanus.**

I am inclined to think that it would be more correct to relegate all the *Mydaus* "species" to subspecific rank, regarding them all as geographical races of but one species, which would be known by the oldest name, viz. *M. javanensis* Desmarest.

The exceptional size of *montanus* however might perhaps entitle it alone to specific distinction, but until a complete skin with skull is seen, I prefer to regard it as the Bornean mountain form of *javanensis*, while the name *lucifer* must be restricted to the Bornean lowland form.*

Life in the mountain fastnesses of the interior of Borneo, undisturbed or perhaps less harassed by native hunters, who alone would constitute their real danger, might well have favoured the development of a larger and presumably stronger race, whose chances of survival were greater than those of their less favoured relations living in the more populated lowland country.

Evidently both forms are rare and much restricted in their distribution; probably they are dying out. Collectors in Dutch Borneo and Sarawak have apparently failed to find it in that part of Borneo, but from inquiries made recently in North Borneo it seems to be known there still. One correspondent, Mr. R. J. Cockrill, writes from Lahad Datu, British North Borneo (4th January, 1921):—

> "I have twice seen the animal, called here "Singgoeng" in this District, East Coast.
>
> "The first occasion was some years ago when one came under my Bungalow in Lahad Datu at night. It was attacked by my dogs and emitted the very strong smell you mention,—so much so that my guests and myself had to clear out until the atmosphere was less 'thick.' We killed the animal in my garden.

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* The introduction of a new name based on such inadequate material is usually difficult to defend. I would, however, quote as a precedent the Argus Pheasant (*A. bipunctatus*) described some 50 years ago from a single feather, which is still the only known "specimen" of that mysterious species and still to be sought for in this part of the world.

"A few weeks ago I came across a recently killed one near our cattle sheds on the Segama River, about 8 miles from Lahad Datu."

Another correspondent, Mr. E. Stuart Young, who spent eleven years in British North Borneo, gives me the following interesting note:—

"It was in 1915 near the banks of the Pegallen River some ten miles as the crow flies above Tenom, that one of my natives met this beast at the foot of a big tree. As he got up to it the powerful odour you mention was emitted and he was rendered unconscious for about an hour. The animal ran into a hole at the base of the tree and the man was carried away by his companions.

"The native, who was very intelligent, was a Kadayan brought up amongst the Dayaks in Sarawak and had been all over the jungles whose water flows into Brunei Bay. He had never seen or heard of such an animal before."

The Kalabits informed me that, so far as they knew, these Badgers, including the two skins they gave me, were only found in caves on Mt. Murud, a mountain which forms the northern and highest end of the Pemabo Range at the headwaters of the Baram River, Long 115° 30′ E & Lat 3° 50′ N. This mountain has never been visited by Europeans, although one or two Sarawak Government Officers have been within sight of it and passed close to it.

The Kalabits told me of the powerful smell emitted by this Badger—"Dengan-ruit" is their name for it. They said it was so bad that dogs, on entering a Badger's cave, had actually been killed by the poisonous smell. I am afraid I did not treat this part of their tale as seriously as perhaps it may have deserved. However, they assured me that it was strictly true. I was therefore particularly interested to receive Mr. Stuart Young's account quoted above and to find the following note published in the *Proceedings of the Zoological Society of London*, 1879 (pp. 664-5):—

"The following extracts from a letter addressed to the Secretary by Mr. Henry O. Forbes, dated "Kosala, Bantam, W. Java, July 27, 879, were read:—

"My present residence is about 2,000 feet above the sea. Many, many times, especially in the evening just after dusk, the Mydaus has discovered its proximity to us by its extremely disagreeable and peculiar odour. So powerful indeed is this that natives attempting to catch these animals, often fall down insensible if struck by the discharge from their anal battery. Even at the distance of half a mile and more the stink, as I must call it, permeates the atmosphere so thickly that it is plainly discernible by the taste."

In regard to the altitude at which this Badger is found, Forbes writes in the above-quoted letter:

"The following note as to the distribution of the Badger-headed Mydaus (*Mydaus meliceps*), called by the Sundanese "Sigoeng" (Dutch spelling), may not be without interest.

"Horsfield says that this species is confined exclusively to those mountains which have an elevation of more than 7,000 feet above the surface of the ocean. There it occurs with the same regularity as many plants. The long extended surface of Java, abounding with isolated volcanoes with conical points which exceed this elevation, affords many places favourable to its resort."

Lydekker makes the following statement in the *Royal Natural History*, 1897, Vol. II, p. 88:—

"The Malayan badger appears to be confined to the mountains of Java, Sumatra and Borneo, ranging in the former island from an elevation of about five hundred to upwards of seven thousand feet above the level of the sea. In Borneo it is found at elevations of not more than eighty or one hundred feet, and in Sumatra does not ascend above one thousand feet."

I do not know on what authority Lydekker makes the above statement regarding the Bornean species. The two skins from Mt. Murud would not come from an elevation of less than 3,000 ft., as the country slopes up to the foot of the Pemabo Range, which rises from a base about 3,000 feet above the sea level to an altitude of over 6,000 feet. The height of Mt. Murud is probably about 8,000 feet. The Kalabits told me that these badgers were found in caves on the mountain, but I did not ascertain how far up.

As noted before, only two Bornean specimens have apparently found their way to European Museums. They are both in the British Museum, whence Mr. Oldfield Thomas writes to me in a letter dated 1st January 1921:—

"I am sorry to say that with regard to *Mydaus* we are where we were when I wrote my paper in 1902.

"We have had no more specimens and I can say no more than I did then. So *Mydaus* is evidently a rare animal."

The Director of the Zoological Museum, Buitenzorg, Java, informs me that they have no specimens of *Mydaus* from Borneo in that Museum.

The nearest allies to the Malay Badgers (*Mydaus*) are the Hog-Badgers or Sand-Badgers (*Arctonyx*), of which species occur in China, India, the Malay Peninsula, Sumatra and Borneo.* They are distinguished from the Malayan Badgers by their longer and more bushy tails, although they resemble them in the long and naked muzzle.

* According to Trouessart and Gyldenstolpe, but no definite record of any specimen from Borneo is given.

Bibliographical Note.

1820. Desmarest, *Mammals,* Vol. I. p. 187 (Describes *Mydaus javanensis* from Java).

1821. Cuvier, F., *Mammals,* Vol. II, pl. 159 (Figures *Mydaus meliceps* from Java (?) = *M. javanensis*).

1869. Gray, J. E., *Catalogue of Carnivorous, Pachydermatous and Edentate Mammalia in the British Museum,* p. 131. (Records three varieties from Sumatra; apparently no specimen in the British Museum at that date from Borneo or Java).

1879. Forbes, H. O., *Proc. Zool. Soc. Lond.* pp. 664-5 (Remarks on their distribution and habits in Java).

1893. Everett, A. H., *Proc. Zool. Soc. Lond.* p. 494, "A Nominal List of the Mammals inhabiting the Bornean Group of Islands." (Includes *Mydaus meliceps* in his list, but without comment or note as to locality).

1893. Hose, C., *A Descriptive Account of the Mammals of Borneo* p. 27. (States that *Mydaus meliceps* is found in the northern part of Borneo, and gives habitat as "North Borneo (A. Everett)."

1894. Lydekker, R. *The Royal Natural History,* Vol. II, pp. 88-9. (Gives a figure of *Mydaus meliceps* and states that it is confined to the mountains of Java, Sumatra and Borneo).

1897. Trouessart, E. L. *Catalogus Mammalium,* Fasc. I, p. 255. (Gives distribution of *Mydaus meliceps* as "Java, Borneo, Sumatra, ? Malacca".

1902. Oldfield Thomas. *Ann. Mag. Nat. Hist.* ser. 7, Vol. IX, pp. 442-3. "On the Species of *Mydaus* found in Borneo and the Natuna Islands." (Describes the Bornean form as *Mydaus lucifer,* based on two specimens in the British Museum).

1904. Trouessart, E. L. *Catalogus Mammalium.* Suppl. p. 189. (Lists all species of *Mydaus* described to date, viz. *javanensis* from Java and Sumatra, *ollula* from Greater Natuna Islands, *marchei* from Philippines and *lucifer* from North Borneo).

1910. Hanitsch, Dr. R. *Annual Report on the Raffles Museum and Library for the year 1909,* p. 6.

1920. Gyldenstolpe, Count Nils. *Kungl. Svenska Vetenskaps-akademiens Handlingar.* Band 60, No. 6, p. 54. (In list of Bornean mammals records *Mydaus lucifer,* but without comment or note as to locality).

Malaysian Bearded Pigs.

By C. Boden Kloss, f.z.s.

I have for examination a small series of Malaysian bearded pigs from the Bornean-Sumatran area: those from Borneo are *Sus barbatus*: pigs from Sumatra and Sumatran islands have been named, and determined as, *Sus oi*[1]: the latter series is not homogenous and it is open to anyone to say that the island animals are of the Bornean form—but a topo-type of *Sus oi* is still more like the latter than are the animals from the islets.

When Miller wrote his "Notes on Malayan Pigs"[2] he defined *Sus barbatus* of Borneo (after examining 27 skulls of adults) as having "the posterior molar, both above and below long, the upper tooth containing a compressed anterior median ridge, a middle median ridge, and a large terminal median heel in addition to two well-developed bicusped cross ridges, the lower tooth containing three large bicusped cross ridges and three smaller median ridges, the last of which forms the terminal heel."

Of *Sus oi* he wrote in the same article (nine specimens examined from E. Sumatra, Banka and Kundur Id: but only two adults with the last lower molar in good condition) "last molar both above and below smaller than in the Bornean animal, the upper tooth retaining all its elements, but with its posterior portion much narrowed, the lower tooth lacking the terminal heel, but with the third transverse ridge reduced to a terete heel-like remnant.

"This species is distinguishable from *Sus barbatus* chiefly by the reduced size and complexity of the posterior lower molar, as shown by the type and by one of Doctor Volz's Palembang specimens, the only adults yet known with this tooth in good condition. No tendency toward a similar reduction could be detected in any of the twenty-seven adults of *Sus barbatus* that I have examined. It is very probable that, as Doctor Jentink states, the skull is more elongated than in the Bornean animal."

In his key he summarises the differences as follows:—

"Third lower molar with three cross ridges and a terminal heel.... *Sus barbatus*.

[1] Miller, *Proc. Biol. Soc. Washington*, XV, 1902, pp. 51-2.

[2] *Proc. U. S. Nat. Mus.* XXX, 1906, pp. 737-758, pls. XXXIX-LXIV.

Third lower molar with two cross ridges and a terminal heel.... *Sus oi.*"

Of still larger series of Sumatran and Bornean material Lyon wrote[3] "The specimens indicate that the members of the *Sus barbatus* group of pigs are somewhat more variable than was at first supposed. The characters pointed out by Mr. Miller, however, appear as a rule to hold good. The most reliable character for distinguishing between *Sus oi* and *Sus barbatus* is the size and the shape of the last lower molars. This tooth averages longer in the Bornean pigs and in the majority of the specimens shows three distinct cross ridges and a terminal heel, while in the Sumatran *Sus oi* most specimens have this tooth shorter, with only two cross ridges and a terminal heel, or sometimes what appears like three cross ridges and no heel. As for actual size of the skulls, the largest in the U. S. National Museum comes from Borneo (Cat. No. 142351, upper length 487 mm.) It does not, however, reach the extreme length (505 mm.) given by Mr. Miller for *Sus oi*. All the pigs of this group recently taken by Doctor Abbott on Sumatra or the adjacent islands are distinctly smaller than is the type of *Sus oi*."

My Bornean series consists of five adult skulls with mandibles and one mandible from the southern half of Sarawak (one with exceedingly worn teeth, one just adult) which should all be *Sus barbatus*: and my Sumatran set[4] of a topotype of *Sus oi* and two adult skulls with mandibles and one skull only (with very worn teeth) from Tanjong Batu, south east of Great Durian Id., Rio Archipelago, which should also be *Sus oi*. To these may be added Miller's description combined with his figures of skulls and teeth which are very large and clear.

The Tanjong Batu examples agree with the topotype and the figures and descriptions of *Sus oi*—and so do three of the six Bornean specimens!

Of the remaining Bornean specimens two clearly have the mandibular teeth of *barbatus* of Miller, and another with the detail worn away has the teeth nearly as long; but of the last all one can say of its exceedingly worn teeth is that the posterior lower molar is very large and apparently has the form of *barbatus* though it is abnormal, ending with a pronounced outward curving spur, whereas the last lower molar in all the others is rounded. Its posterior upper molar is truncated and terminates squarely: the remainder agree with each other in having the end of the last upper molar rounded.

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[3] *Proc. U. S. Nat. Mus.* XXXIV. 1908, p 626.

[4] Lent by Raffles Museum, Singapore.

Recent writers on Bornean pigs have agreed that *S. longirostris*, Nehring, is only a synonym of *S. barbatus* which Miller says is a large-toothed animal. Is there another pig in Borneo (besides *S. barbatus* and *S. gargantua*) : or is the last molar in the Bearded Pig as variable as it is in some species of *Presbytis*—as variable as many of the characters of the skull? This latter supposition seems more likely.

As far as the teeth go I am unable to separate my material into two forms but there appear to be other characters by which it may be possible to maintain the Sumatran animal as a slightly differentiated subspecies.

As compared with *S. b. barbatus* it has the muzzle (front of *pmx* to anterior alveolus of canine) longer—and perhaps a little broader; the mandibular symphysis longer; the mandible a little deeper; while the profile of the face is perhaps a little more concave. And though fewer Sumatran than Bornean animals have been measured *S. b. oi* also appears to be a little larger. The maximum upper length of skull in the U. S. National Museum series is 490 mm. for *barbatus* (27 specimens) : 505 for *oi*. My series shows 480 for *barbatus*: 520 for *oi* (from Tanjong Batu).

What is *Sus gargantua* Miller[5], a name based on a very large skull from S. E. Borneo (the type locality of *Sus barbatus*) ? Its molars in no way differ from those of *barbatus* and *oi*, the unique skull possessing a posterior lower molar with three bicuspid ridges and a terminal heel.

Its distinctness rests on the size and shape of the skull and while, though adult, it is only a young adult yet the upper length of the skull measures some 570 mm. (22½ in.) against 490 (19¼ in.) in *S. barbatus* and 520 (20½ in.) in *Sus oi*. As for the shape of the skull it differs from that usual in the others principally in having that part of the cranium lying behind the orbits pushed backwards and downwards so that it is more prolonged posteriorly and not so high there, the bottom of the condyles being scarcely above the alveolar line of the cheek teeth; while lines drawn through the lower edge of the zygomata and of the alveolus are either parallelled or, if produced, meet posteriorly whereas the same lines produced in *barbatus* and *oi* always seem to meet anteriorly.

In spite of the skull being larger than the known skulls of the others the teeth do not exceed theirs in size.

If the type of *S. gargantua* is not an example of *barbatus* of abnormal shape and size (and there is no reason to believe that it is) it must be a distinct species since *gargantua* and *barbatus* occur side by side. Perhaps marked external differences will later be found.

[5] Miller, *t. c.* p. 743 and plates.

In this connection it is interesting to note that the Malays inhabiting the central parts of Eastern Sumatra and some of the islands closely adjacent report the existence there of another pig much larger than *Sus b. oi* and regarded by them as quite distinct from it—the "Babi branti"—in habits nomadic and consorting in droves[6]. There is no reason to doubt the statements which indicate a Sumatran analogue to the Bornean *Sus gargantua,* thus paralleling the case of *oi* and *barbatus.*

Excluding—their position being uncertain—*Sus gargantua* of South-eastern Borneo, of huge size, and *Sus branti* of Eastern Sumatra, breast high at the shoulders and decreasing towards the rump, it appears to me that there are only three real species of pig in the Malaysian sub-region (not including the Philippine Islands and Celebes): these are *Sus scrofa* (to which belong *S. cristatus, S. vittatus* and all the "species" or forms of common wild swine that have been described from the area[7]), *Sus barbatus* of Borneo and Sumatra and *Sus verrucosus* of Java.

Literature Consulted.

Rolleston, *Transactions of the Linnean Society: Zoology,* Vol. I, pt. 5, Oct. 1877, pp. 251-286, pls. XLI-XLIII.

Lydekker, *Memoirs of the Geological Society of India, Palaeontologia Indica,* Ser. X, Vol. III, pt. 2, 1884, pp. 35-104, pls. VI-XII.

Jentink, *Notes from the Leyden Museum,* XIII, 1891, pp. 85-104; *id., op. cit.,* XXVI, 1905, pp. 155-194, pls. 2-14.

Forsyth Major, *Annals and Magazine of Natural History,* Ser. 6, XIX, 1897, pp. 521-542.

Kloss, *Journ. Straits Branch, Roy. Asiatic Soc.,* No. 45, 1905, pp. 55-60, pls. I-III; *id., op. cit.,* No. 49, 1907, pp. 67-69.

[6] This huge pig, whether of Borneo or Sumatra, must be a fine animal and is probably so powerful and fierce as to provide excellent sport. It is to be hoped that the first man so fortunate as to obtain good adult specimens will not content himself with taking merely the skull and scalp but will preserve the whole skin and skeleton.

[7] Also *S. leucomystax* of Japan.

A New Squirrel from North Sarawak.

By C. Boden Kloss, f.z.s.

Amongst the mammals recently obtained by Major J. C. Moulton in North Sarawak, mostly of fairly well-known species—though some, such as the series of *Sciurus prevostii baluensis* and *S. p. suffusus,* are of considerable interest from the point of distribution—are two examples of a squirrel which, when seen in the forest, must bear a close superficial resemblance to the more rusty-bellied individuals of the very variable local form of *Sciurus vittatus,* i.e. *S. v. dulitensis.* They are, however, considerably smaller than this animal and rather more brightly coloured and have, moreover, large buff patches behind the ears.

On the other hand they are much larger and more richly coloured beneath than *Glyphotes simus* from Kinabalu[1] (still known only by the type specimen) which, besides lacking the buff patches, has markedly distinct cranial and dental characters. As they appear to occur side by side with *S. v. dulitensis* I feel compelled to regard them as a distinct species—a thing I am loth to do whenever I can avoid it.

Sciurus adamsi sp. nov.

Superficially resembling *S. vittatus dulitensis* Bonhote, in colour but the grizzled areas rather brighter and less olivaceous, the yellow element being ochraceous instead of buff. Underparts of body and limbs orange-cinnamon to cinnamon-rufous (Ridgway), but the chin and throat somewhat greyish. Tail as in *S. v. dulitensis* but the grizzle more tawny and the extremity without any rufous suffusion. Round the eyes a tawny ring, the ears with fronts and edges distinctly tawny and *behind the ears a large clearly-defined patch of pure buff,* partly on the metectote and partly on the side of the neck. Lateral stripes of buff and black (the latter slightly grizzled with rufous) as in *S. v. dulitensis.*

Size much smaller than *S. v. dulitensis.*

Skull and teeth as is *S. v. dulitensis* but smaller.

Collector's external measurements of the type taken in the flesh:—head and body 176; tail (imperfect) 72; hindfoot, s.u., 48; ear 15 mm.

Skull measurements[2]:—greatest length, 42.5, 41.0; condylo-basilar length, 36.0, 34.8; basilar length, 34.4, 32.0; palatilar length, 17.7, 16.3; diastema, 9.8, 9.0; upper molar row (alveoli),

[1] Thomas, *Ann. and Mag. Nat. Hist.* (7) II, 1898, p. 251.

[2] In each instance the first measurement is that of the type.

7.9, 7.6; median nasal length, 11.2, 10.4; interorbital breadth, 14.5, 14.8; zygomatic breadth, 25.7, 24.7 mm.

Specimens examined. Two, an adult female with slightly worn teeth from Long Mujan, about 150 miles up the Baram River, North Sarawak, about 700-900 ft., and a young adult without any details but probably from the same locality. I have selected the former for the type—though the tail and skull are imperfect—as it is a fully adult animal and has a precise locality.

Remarks. Though Mr. Thomas described *Glyphotes simus* as having indistinct whitish postauricular patches while *Sciurus adamsi* has very distinct buff ones I cannot think that the two are one species, though otherwise the general colour scheme is the same. The only possibility of the three specimens being of the same species is that *Glyphotes simus* has been described from an extremely juvenile individual: but Thomas states that the type is an adult.

At Major Moulton's request I have named this squirrel in honour of Mr. C. D. Adams, District Officer, Baram, to whom Major Moulton was indebted for exceptional facilities accorded to him during his expedition in that district.

The type and paratype are, for the present, in the Raffles Museum, Singapore, and the Selangor Museum, F. M. S. respectively.

Chinese Marriages, as regarded by the Supreme Court of the Straits Settlements.

By Roland St. John Braddell.

When Penang and Singapore were first settled by the English, they were for all practical purposes uninhabited islands or at all events they were without settled institutions, as our Courts here and the Privy Council in England have held. In either view the Colonists brought with them as part of their baggage the Common Law of England, which is the birth-right of every subject and is portable property. But they carried with them only so much of the English law as was applicable to their own situation and to the conditions and wants of the inhabitants of the new Settlements. Furthermore in applying such law as was so applicable the Courts had to modify it to suit the above circumstances.

A part of the Common Law so imported into the new Settlements was the Statute of Distributions which regulates the distribution of the estate of an intestate amongst his next of kin and it is in connection with the application of this Statute to the Chinese race that the Courts in their reported decisions have considered the Chinese institution of marriage.

This Statute (22 and 23 Car: 2. c. 10) was passed by a Christian legislature for a Christian people and doubtless without any thought of its ever being applied to non-Christian peoples but from the time that the English became a colonizing race and the principles of the Common Law as applying to our new territories became settled our Courts and lawyers held that the English laws of inheritance were part of the general law applicable to the new plantations: as to which Blackstone is clear. The Statute of Distributions had, therefore, to be applied by the Judges in Penang and Singapore to the non-Christian and polygamous races in the Settlements over which their jurisdiction extended.

Now, the Statute contemplated marriage only in its Christian sense, that is to say, "the voluntary union for life of one man and one woman to the exclusion of all others", to use Lord Penzance's classic definition in Hyde v Hyde and Woodmansee, L. R. 1 P. & D. 133. Further polygamy had always been considered by the jurists as outside the pale of Christian Courts and international comity, as to which more will be said later. How then were the Courts of the Colony to apply this Statute based on monogamy to a state of polygamy?

Here was a Statute which spoke of one wife and gave to her a share in her intestate husband's estate; here was a Statute which, by common legal consent, when it spoke of children meant in England legitimate children to the exclusion of bastards and adopted children. How was such a Statute to be applied to the estate of a Chinese who died leaving a principal wife (*t'sai*) and several secondary wives (*t'sip*)? How was it to be applied to the adopted son of a Chinese when such a son by Chinese law and custom was as much legitimate as one born of the flesh? These and others were the knotty points which for the past hundred years the Courts of this Colony have had to settle and it is the purpose of this article to show from their recorded decisions how they have done so and how they have sought to justify themselves in so doing.

Penang was founded in 1786 and became a separate Presideney in 1805; in 1807 the Crown granted to it a Charter of Justice, which the lawyers here commonly call the first Charter. In 1819 Singapore was founded and in 1826 the Crown granted a second Charter of Justice to the two Settlements and to Malacca. These Charters contained clauses directing the Courts to have regard to the several religions, manners and customs of the inhabitants, and in particular to exercise their ecclesiastical jurisdiction only so far as such religions, manners and customs would permit.

In considering the question of the distribution of the estates of Chinese intestates our Judges had, therefore, to bear in mind the words of the Charters as well as the general common law rule which required them to modify English laws to suit the condition of the inhabitants of the Settlements. There was also a further principle by which one at least of them allowed himself to be guided, that of international comity.

With these preliminary observations it will be possible now to pursue our main subject.

In 1843, sitting at Malacca, Sir William Norris (Recorder, 1836-1847) held that the adopted son and daughter of an intestate Chinese (who left behind him no widow or widows apparently) were jointly entitled to letters of administration to his estate in preference to his lawful nephew and that the assets were to be divided between them to the exclusion of the lawful nephew. Sir William based his decision upon the Charter of which he took the same view as had been expressed by Sir Benjamin Malkin (Recorder, 1833-1835) in the case of In the goods of Abdullah, 1835, 2 Ky. Ec. 8, where Sir Benjamin observed "In the general expression the Charter seems to have intended to give a certain degree of protection and indulgence to the various nations resorting here, not very clearly defined, yet perhaps easily enough applied in particular cases, but not generally to sanction or recognize their law."

We have to wait until 1858 for the next recorded decision. In that year Sir Benson Maxwell (Recorder, 1856-1866; Chief

Justice, 1867-1871), unaware of the above decision, decided that an adopted child was not entitled to share. In the course of his monumental judgment in Regina vs. Willans, 3 Journ. Ind. Archip. 41, and 3 Ky. 16, he reconsiders his decision in the light of Sir William Norris' view with which however he still disagrees. The law is now definitely settled as Sir Benson Maxwell held it and the final recorded decision is that of Sir Theodore Ford in 1877 in Khoo Tiang Bee et uxor vs. Tan Beng Gwat, 1 Ky. 413.

In Regina v Willans Sir Benson Maxwell went into the question of the recognition by our Courts of Asiatic laws and customs very fully. The following passages, perhaps, illustrate his views sufficiently:—

"The law of England, wheresoever administered, respects, either *ex comitate* or *ex debito justitiae,* the religions and usages of strange sects and nations to the extent to which the Charter requires that they shall be respected."

"It does not seem to me that the Charter has in any respect modified the law of England by any exceptional adaptation of it to the religions and usages of the East."

"Thus if a Mahomedan or Hindoo or Chinese marriage, celebrated here according to the religious ceremonies of the parties, be valid, it is not because the Charter makes it so for, as I have already observed, it makes no exception in favour of native contracts of any kind—but because the law of England recognizes it."

He then points out that the general rule of that law is that the validity of a marriage is to be determined by the *lex loci celebrationis* and cites a passage from the judgment of Lord Stowell in Dalrymple v Dalrymple, 2 Hagg: 59.

"But where the law of the place is inapplicable to the parties, by reason of peculiarities of religious opinions and usages, then from a sort of moral necessity, the validity of the marriage depends on whether it was performed according to the rites of their religion."

"In this place where the law of England has been for the first time brought to bear upon races among whom polygamy has been established from the remotest antiquity, the Court has had to consider the question, and has always held polygamous marriages valid. Whether the local Judicature erred, or not, in coming to this decision, I do not stop to consider. It is enough to say that if it decided rightly, it is not because our Charter demands an exceptionally indulgent treatment of the question, but simply because the principle which makes the validity of a marriage to depend upon the religions of the parties, extends to polygamous marriages; while, if the Court has been wrong, it has erred, not in adopting a principle foreign to, and at variance with the law of England, but in stretching beyond its legitimate limits, a perfectly well established one."

Sir Benson, then, justified the recognition of polygamy in the Colony on the grounds of international comity and how bold and vigorous a decision that was will be seen when the state of legal opinion in England at the time (1858) is examined. Great writers on international law such as Kent, Burge and Story, put polygamy outside the pale of the comity of Christian nations without qualification, as did all the recorded decisions of the English Courts up to that time.

In 1861 Sir Benson Maxwell had an interesting Chinese case before him in Penang, the case of Nonia Cheah Yew vs. Othmansaw Merican and anor, 1 Ky. 160, in which he held that a Chinese female in this Colony is at liberty to marry, after being divorced from her former husband, notwithstanding that no guardian was present at such second marriage, the law of China to the contrary not being applicable to this Colony.

In Sir Benson's judgment he holds that by the law of China to render a second union a marriage there must be a person to give the woman away to the new husband and a delivery of marriage presents; otherwise it was considered simply as a case of concubinage.

"If this rule were in force here, it was plain that the marriage set up could not be sustained, for the plaintiff admitted that neither her uncle, the head of the family, nor any one else, gave her away. But the rule could not be held essential here under English law, where a very different degree of liberty and respect was accorded to women than in China or other parts of the East. In China a woman appeared to be, as in India, in a state of perpetual tutelage, and to be either under a general incapacity to contract, or to have no right to dispose of her person as she pleased. The necessity of giving away was not so much a part of the ceremony, as a consequence of the general law relating to the status of a woman. But here this must be determined by the English and not by the Chinese law."

The Recorder went on further to find that as a matter of fact no second ceremony of marriage took place at all, apart from the question of its legality.

The first part of the decision involved Sir Benson in a strange departure from the principle of comity which he had laid down in Regina vs. Willans. If the marriage was bad according to Chinese law, how could it have been valid according to the English Common Law?

Chinese law and custom, however, are rejected by the Court and an artificial creation substituted.

The above is the only recorded case in which the question of divorce amongst the Chinese has arisen. In it the judgment shows that a divorce paper was produced in evidence but how, or even if, the divorce was proved to have been valid according to Chinese law the report is quite silent.

In 1867 Sir Benson gave his famous decision in the case of In the goods of Lao Leong An, W.O.C. 35, 1 S.S.L.R. 1, in which he decided that the secondary wife (*t'sip*) of a Chinese intestate was entitled to an equal share of the intestate's property with the principal wife (*t'sai*).

In that case it was urged in resisting the claim of the secondary wife (*t'sip*) that her condition was not that of a wife but a concubine, that is to say, that her status was not a legal one at all and that she was without legal rights at all; a mere mistress, indeed. Sir Benson over-ruled the contention and held that she was a lawful spouse. He arrived at this result from a perusal of Sir George Staunton's translation of the Chinese Penal Code. It is unnecessary to go into his reasoning here as the matter will be dealt with later.

For forty years the Courts acted on this decision and it remained unchallenged until the famous Six Widows' case. Before turning to that case there are, however, one or two other decisions of the Court that need short consideration.

In 1887 in the case of Lee Joo Neo vs. Lee Eng Swee, 4 Ky: 325, Sir John Goldney held that in distributing the estate of a Chinese dying intestate domiciled in the Colony and leaving property in it, the Statute of Distributions is the only rule, and the exclusion of females in sharing in such estate according to Chinese law and custom will not be recognized.

It will be convenient, therefore, to observe here that the law of this Colony as it now stands gives to the widows, principal and secondary, the widow's share under the Statute to divide equally amongst them, whereas Chinese law would give them merely a right to maintenance. Again under Chinese law female next of kin are excluded, save in exceptional circumstances, from any share in the estate, though they may have claims to maintenance, whereas by the law of this Colony they take equally with males.

Our law is, therefore, very clearly neither English nor Chinese law but a mixture of the two.

In 1890 the question was raised in Penang before Mr. Justice Wood in the case of Regina vs Yeok Boon Leng, 4 Ky: 630, as to whether a Chinese could be convicted of bigamy. The accused was acquitted because the prosecution omitted to bring evidence that by Chinese law or custom the second marriage was void by reason of its taking place in the lifetime of the first wife.

In 1901 the same question arose at Malacca in the case of The King vs Sim Boon Lip, 7 S.S.L.R. 4, with most unfortunate results to the accused who was sentenced to three months' simple imprisonment. The accused was at first acquitted before Sir Archibald Law by a majority of four to three, but this majority being insufficient, a new trial was ordered which duly came on before Sir William Hyndman-Jones. It would appear, though it is not

expressly so stated in the report, that the accused took a second *t'sai* or principal wife in the lifetime of the first. By Chinese law this offence is punishable with ninety blows of the bamboo and the lady must be returned to her parents. The Acting Consul General for China at that time gave evidence that the second marriage was illegal according to Chinese law.

The conviction was most unsatisfactory and the defence of the accused would not seem to have been conducted too skilfully though very possibly the report does not do justice to the counsel concerned.

It should be mentioned that the custom in Penang, according to sworn evidence recorded in the Supreme Court there, is that a Chinese can have a *t'sai* in Penang provided his other *t'sai* is in China. The Penang *t'sai* would then be called a *peng t'sai*.

There are no other reported decisions on the law of bigamy as applicable to the Chinese but the present position in this regard can only be considered as very unsatisfactory.

We come now to the great Six Widows' Case as it is commonly called from the fact that in it six women claimed to be the lawful widows of the late Mr. Choo Eng Choon, a very wealthy and well-known Chinese gentleman, who was a British-born subject and domiciled in the Colony. The case is reported in Volume XII of the Straits Settlements Law Reports, where it occupies one hundred and six pages; it lasted from October 1905 to June 1909.

A determined attack was made on the settled law of the Colony by counsel for the son of the deceased by his first *t'sai*, and by counsel for a second *t'sai* whom the deceased married after the death of his first. The settled law was upheld by counsel (of whom the writer was one) for the women who claimed merely to be *t'sips;* and the attack upon it was over-ruled by Sir Archibald Law on appeal from Mr. Registrar Velge's findings, and by Sir William Hyndman-Jones and Sir Thomas Braddell on appeal from Sir Archibald Law.

For the sake of convenience the unsuccessful parties will be called the appellants, though before Sir Archibald Law all the parties concerned were appealing, and in the Court of Appeal several of them.

The first main argument put forward by the appellants was that the Chinese are not a polygamous race and that the expression polygamy imports an equality amongst the wives. They called a somewhat formidable array of expert witnesses amongst whom were Messrs. Tso Ping Sing, Consul-General for China, Suen Sze Ting, Acting Consul-General for China, and Lo Tseng Yao, a former Acting Consul-General for China.

The views of these three gentlemen may be summed up as follows and undoubtedly accord with a strong body of opinion amongst the educated Chinese of this Colony at the present moment

(1) According to the law of China a man can have only one lawful wife;

(2) If the husband is of official rank, she is entitled to official honour through her husband;

(3) The proofs of a legal marriage according to Chinese law are the three marriage documents, the six stages of the marriage ceremonies, the go-between and the fetching of the bride from her guardian's house in procession accompanied by a band;

(4) In addition to his wife a man can take as many concubines as he pleases;

(5) A concubine is only entitled to official honour through her sons but not through the father of her children who is not her husband but her lord and master;

(6) A concubine may be purchased with money without any ceremony at all.

This seemed strong evidence that the Chinese are monogamous, but as Sir William Hyndman-Jones in his judgment said "however great the respect we may have for the opinions of the Chinese gentlemen who have given evidence upon the subject—all of them, excepting one, holding high official rank and one of them Mr. Lo Tseng Yao, being not only a high official of his own country and versed in its laws, but also, as I understand, a barrister-at-law of the Inner Temple—I say however great a respect we may entertain for the views of these gentlemen, we cannot allow them to decide this question for us. On the contrary, it is our duty to consider the position which the law of China has given to these women so far as we can gather it from all the sources above indicated and in the light of that law and having regard to the position and being aided but not restricted by the evidence to which I have referred, decide for ourselves the question whether the Chinese as a race are monogamous or polygamous."

In addition to the oral evidence of the experts, a large mass of written evidence was used in the course of the case in the shape of books and treaties upon Chinese law and custom.

It may be said at once that every Judge who has ever sat on the Bench of this Colony has, so far as is known, held the Chinese to be polygamous and so treated them. What these Chinese gentlemen who gave evidence overlooked was that the Chinese law gave to the women whom they called concubines a very definite legal status, not as high as that of the *t'sai* or principal wife it is true but such as to show that they stood in a very different position to that of mere mistresses or the subjects of casual connections.

There was, further, an even more important point which these gentlemen overlooked. The children of the *t'sip* are legitimate according to Chinese law and share with the children of the *t'sai* in their father's estate. How then are you to regard an union as

illicit when the offspring of it are legitimate? To declare the union of a Chinese with his *t'sip* as being outside the pale of the law of the Colony would be to bastardise a large proportion of Chinese born in the Colony, and to deprive of all rights numbers of women, most of whom have devoted years of their lives to the men with whom they lived.

Taking all the facts concerning the position of the *t'sip* into consideration Sir Benson Maxwell's view that they were lawful wives was upheld on reasoning similar to his. Sir William Hyndman-Jones summed the position up thus:—

"I have already said that in the diversity of opinion before us we must decide the question of monogamy or polygamy mainly by a consideration of the position which the law assigns to these women: and it appears to me that when you find that concubinage is not only tolerated by the law but recognised as a legal institution, then concubinage ceases to be that which Western nations are accustomed to understand by that name and becomes polygamy."

The argument that polygamy imports equality amongst the wives was quite unsupported by authority and over-ruled. Indeed there was a clear English authority against it, the strange case of Christopher Bethell which may be considered with regard to this argument as well as with regard to the second main argument of the appellants namely that if the Chinese are polygamous then, as English Courts cannot recognise polygamy for any purposes, the Courts of this Colony cannot recognise their union at all.

In dealing with Regina vs Willans it was pointed out that up to the date of that case, 1858, all jurists put polygamy outside the pale of Christian nations. It is now necessary to see how the law in England had dealt with the matter between 1858 and the time when the Six Widows' Case was being argued.

It is obvious that in England a marriage might come before a matrimonial Court or might come before a Court which had merely to decide on rights arising out of the marriage. The English matrimonial Courts are purely Christian Courts and their machinery and weapons are only intended for use in dealing with monogamous unions: it is obvious that they would withdraw from any consideration of a polygamous union as between the parties to it. Whether the rest of the English Courts would refuse to adjudicate in any circumstances upon the rights of the issue of a polygamous union is another matter and as yet unsettled.

In 1866, in the case of Hyde v Hyde and Woodmansee, already referred to, a Mormon husband filed a petition for dissolution of his marriage on the ground of adultery. Lord Penzance said that it was obvious that the matrimonial law of England was adapted to the Christian marriage and wholly inapplicable to polygamy. In rejecting the prayer of the petition on this ground he was careful to add at the end of his judgment these words "this Court does not profess to decide upon the rights of succession or

legitimacy which it might be proper to accord to the issue of the polygamous unions nor upon the rights or obligations in relation to third persons which people living under the sanction of such unions may have created for themselves. All that is intended to be here decided is that as between each other they are not entitled to the remedies, the adjudication, or the relief of the matrimonial law of England."

The only case in which the rights of the offspring of a polygamous union have come before the English Courts is that of In re Bethell, Bethell v Hildyard, L.R. 28 Ch. Div. 220, but unfortunately in that case counsel for the issue of the union made the admission that if the union was held to be polygamous there was an end to his client's case. Again, as will be seen, it was not a case of two members of a polygamous race marrying according to their own rites but of an English Christian making a union with a woman of a polygamous race.

Christopher Bethell left England for the Cape of Good Hope in 1878 and never returned: he was killed in Bechuanaland fighting as a trooper in the mounted police in an encounter between his force and the Boers. In 1883 he had gone through a form of marriage at Mafeking according to the custom of the Baralong tribe with a girl named Teepoo by whom he had a child. As he was the legatee of property in England under his father's will it became necessary for the English Court of Chancery to decide whether in the eyes of the law of England this child was legitimate, and an enquiry by the Chief Clerk of the Court was ordered. This Official certified that the Baralongs had no religion nor any religious customs and that polygamy was allowed in that tribe. He also certified that Christopher Bethell's domicile at the time of his marriage was English.

The evidence before the Chief Clerk showed that amongst the Barolongs "each male is allowed one great wife and several concubines who have almost the same status in the home as the great or principal wife" and the chief of the tribe in his evidence said "there are those who have two, three or four wives but the first is the principal wife."

Mr. Justice Stirling, as he then was, agreed that upon this evidence the Chief Clerk was right in finding that the Barolongs were polygamous: and he held that the law of England could not recognise the union. All the miserable infant got was its costs out of the estate! This is not the place to discuss the judgment, though it may be observed that the learned Judge held himself bound by the decisions of matrimonial Courts, in particular, by Hyde v. Hyde and Woodmansee, and that he made no mention of the saving clause already quoted at the end of the judgment in that case.

This case, however, was really the only one that the appellants in the Six Widows' Case could rely on as being in any way on all fours with the case which they were arguing.

On the other hand, in his work on Extraterritoriality Sir Francis Piggott, late Chief Justice of Hongkong and a jurist of considerable eminence, gives some very cogent reasoning to the effect that for the purposes of succession the English Courts would recognise the offspring of the union of, say, a Turkish man and woman as legitimate and entitled under the Statute of Distributions, while Professor Dicey regards the whole question as doubtful, certainly not as decided by Bethell's case or the matrimonial cases.

The Court of Appeal had little difficulty in over-ruling the appellants and they based their decision not on international comity, as Sir Benson Maxwell had done, but on the Charter, which he had refused to do. This charter was the third one of 1855.

The Six Widows' Case, however, added one new decision to the law relating to Chinese marriages. The Court held that a child legitimised *per subsequens matrimonium* according to Chinese law is legitimate and entitled to share in the two-thirds share which the Statute of Distributions gives to the children of a deceased intestate. In doing so the Court followed the well-known English case of In re Goodman's Trusts, L.R. 17 Ch. Div. 267, where a child similarly legitimised under Dutch law was held to be legitimate and entitled to share under the Statute in English property.

It now remains to notice the last two cases in the Colony, those of Ngai Lau Shia vs. Low Chee Neo in Singapore and Cheang Thye Phin vs. Tan Ah Loy in Penang, in both of which the author appeared as counsel for the claimant ladies, both here and in the Privy Council. Neither case is as yet locally reported but the decision of the Privy Council will be found in the Law Reports 1920 A.C. 369.

Ngai Lau Shia claimed to be a lawful daughter of the late Mr. Low Kim Pong, a wealthy Singapore merchant: she had attempted to prove a ceremony between the deceased and her mother as a *t'sai* but the evidence was disbelieved. It was then argued on her behalf that her mother should be presumed to have been a *t'sip* of the deceased from cohabitation and repute, in which she succeeded, the Court holding that such a presumption may be made upon proper evidence. It also decided that the Courts here will now take judicial notice of the fact that the Chinese are a polygamous race.

Tan Ah Loy claimed to be presumed to be a *t'sip* of the late Mr. Cheang Ah Quee, the last Captain China of Perak. She failed to prove a ceremony of any sort and Mr. Registrar Gibson found against her, as he was unaware of the decision in Ngai Lau Shia's case and thought that the Six Widows' Case had decided that some ceremony was necessary to constitute a proper secondary marriage. Her claim was upheld by the Court of Appeal and the Privy Council both of which held that no proof of a ceremony is essential, and presumed for her a marriage as a *t'sip* from cohabitation and repute.

In the case of Ngai Lau Shia the scholarly pen of Mr. Justice Ebden has illuminated and summed up the whole views of our Courts on the subject of Chinese secondary marriages: and an article such as this would be quite incomplete and ineffective without reprinting in it the following passage from his judgment.

"The Chinese equivalent of the English word "marriage" in its most careful sense is used only of the man and only with reference to his union with the *t'sai*, the principal wife, chosen for him by his father or by the person under whose *patria potestas* he happens to be.

"If the man enters on a second *kit-fat* union [full marriage] during the lifetime of his *t'sai* he is punishable with 100 blows of the bamboo (the usual instrument) and the union is null and void.

"The man who degrades a *t'sai* to the level of a *t'sip* or raises a *t'sip* to the level of a *t'sai* is punishable with 100 or 90 blows according to the respective offences, and the ladies in each case are to be replaced in the position to which they are originally entitled. The process of elevation or reduction is not defined but the provision indicates that the *t'sip* has some position from which she can be wrongly elevated and to which she can be reduced.

"The *t'sai* becomes a relative of her husband's family and a 'senior to be treated with respect.' The *t'sip* does not enjoy these privileges. She cannot share the man's honours. She can attain to honours only through her sons.

"A man having married a *t'sai* at his father's choice may buy or 'acquire' as many *t'sips* as he pleases at his own. The *t'sai* is chosen from his own rank: he may take his *t'sips* from a lower class. But the *t'sip* may not any more than the *t'sai* be taken from the Seh [family name] of the man.

"As to this the "Book of Rites" mentions an interesting injunction by Confucius:—

"'In marrying a *t'sai* do not marry anyone of the same family name so as to make a distinction.

"'So in the purchase of a *t'sip* whose name is unknown find it out by divination.'

"This because the *t'sip* may be drawn from a class in which girls are the subject of barter and sale in their childhood with the result that her Seh may have been lost.

"The Manchu Code accepts the *t'sip* as having an established position in the Chinese family system and protects her in that position though it does not define it.

"Scholars and lexicographers have not hesitated to define the concubinage of the patriarchs as amounting to legitimate marriage though implying an inferior condition of the wife to whom the

husband does not convey his rank or quality: vide, e.g. definitions of 'concubine' and 'concubinage' in Webster's Unabridged Dictionary and in Wharton's Law Lexicon quoting John's Biblical Antiquities.

"If this view is true of the concubine of the Pentateuch it is certainly true of the *t'sip*. Abraham from motives of policy presented Sarai his wife, "a fair woman to look upon" as his sister to more than one royal suitor. The Pharaoh of the period met with great plagues in consequence—Ahimelech of Gerar received timely warning "in a dream by night."

"Under the Manchu Code Abraham would have received one hundred blows even for dealing by Hagar or Keturah his *t'sips* as he did by Sarai his wife.

"Again, if Staunton is right in his interpretation of section 116 of the Code, Abraham would have suffered castigation for his action in turning Hagar out into the wilderness merely to appease the jealousy of Sarai.

"Sentiment and the material feelings are doubtless often influences in the selection of a *t'sip*. The man's guardian chooses his *t'sai*. He chooses his *t'sip* for himself. There is a proverb to the effect that a *t'sai* is taken for her virtue, a *t'sip* for her beauty.

"But it seems to be fully accepted that the taking of a *t'sip* is authorised in order to the fulfilment of the dictates of filial piety which requires male issue for the purpose of ancestor worship.

"There does not seem to be any need to review what has been shown before the Courts on former occasions as to the status of the children of the *t'sip*. It is enough to say that in some respects there is no distinction drawn between them and the children of the *t'sai* while the sons of the *t'sip* have their place in the order of succession to the inheritance and to hereditary dignities. They also share, though not on equal terms, in the patrimony.

"Herr von Mollendorf has compared the unions of the *t'sai* and of the *t'sip* to *connubium* and *concubinatus* respectively. This may stand as a rough comparison. The union of the *t'sai* approaches *justae nuptiae* as nearly as the East can approach the West. But whereas the offspring of *concubinatus* did not come under the *patria potestas* except by process of legitimation, the offspring of the *t'sip* are subject to it as an incident of their birth.

"English law cannot conceive of varying degrees of legitimacy of birth or marriage. Birth can be either legitimate or illegitimate and the union between man and woman can be either lawful or illicit. There is no middle state. It does not seem possible to interpret the status of the children of the *t'sip* as anything but that of legitimate children. They are fully recognised. Nor does it seem possible to hold that children whom we must accept as legitimate can have sprung from an union which remains illicit.

"China is a land of general inversion according to Western ideas. In the West legitimacy of offspring depends on the lawful character of the union from which they come.

"Conversely, the offspring of the *t'sip* being recognised as legitimate, the union from which they come must be regarded as lawful.

"English law again does not recognise any intermediate system between monogamy and polygamy and I cannot see how it is open to us to attribute to the *t'sip* any status than that of a polygamous wife."

It will be seen, then, that English law has been mated by our Judges to Chinese law and from the union a half-caste offspring has resulted. It is no fault of the Judges: they have had the almost impossible task of welding Eastern ideas into Western law. What they have done has resulted in very fair justice and those who readily clamour for legislation on the subject of Chinese marriages would do well to remember that several of the best lawyers we have had here have tried their hands on the subject and dropped it. The plain unvarnished fact that governs the whole matter is that the views of the Chinese of this Colony are so very divergent that legislation is practically impossible.

In the Federated Malay States Chinese custom is alone observed but, then, the common law of England does not run there, as it does here.

In conclusion it may be observed that the Manchu Code (Ta Ching Lu Li), the most comprehensive source for Western students of Chinese Law, was promulgated in 1647 by the Chinese Justinian, the Emperor Shum Chi. It consists of the Lu, corresponding to the first three parts of Justinian's Pandects, and the Li, answering to that Emperor's Novellae. It was to the Lu, as translated by Sir George Staunton and published in London in 1810, that our Courts have gone chiefly for their information. Staunton was, as is well known, an attaché of the first British diplomatic mission to China in 1793. Practically no epitome of Chinese law has appeared since his work.

Lastly it must be remembered always that in the Chinese mind law (*lu li*) and general custom (*kuei chu*) are mixed up and cannot be separated. Chinese family law, in particular, is not purely a matter of law but includes a large number of general usages.

The difficulties which our Courts have had to overcome cannot be understated and the writer can speak with very personal feeling as to the difficulty in arriving at the precise Chinese law on any subject that presents itself to any one who can neither read nor speak the Chinese language.

Odoardo Beccari.

By I. H. Burkill and J. C. Moulton.

At the age of seventy-seven, on October 26th, 1920, Odoardo Beccari, the great naturalist and traveller, died unexpectedly of heart failure in Florence.

Beccari obtained a degree in the Natural Sciences at the University of Bologna in 1864; and immediately after that met in Genoa the Marquis Giacomo Doria, already a traveller of note: there they planned together the first of Beccari's four journeys to the wonderful East,—Beccari the botanist, and Doria the zoologist. The preparations for it took Beccari to London, and caused the commencement of his life-long connection with Kew. The two explorers set out in April, 1865, spent a short time in Ceylon, and reached Sarawak in June via Singapore, thereby starting Beccari's fifteen years of busy collecting and travelling. It is well before anything else to state whither those years took him:—(1) in Sarawak with Doria until March, 1866, when the latter's health gave way, and in Sarawak alone to January, 1868: (2) in Eritrea in the company of the Marquis O. Antinori from February to October, 1870; (3) eastwards again, to New Guinea from November, 1871, with L. M. D'Albertis, who like Doria broke down; in the Aru and Kei islands from February to September, 1873; in Celebes to June, 1874; in the Moluccas to January, 1875; in Dutch New Guinea to March, 1876; and then back to Florence in July of the same year; (4) in 1877 across India to Australia and New Zealand with E. D'Albertis; and parting in Java at Batavia in 1878, alone for a final exploration in southern Sumatra.

The wealth of the material got upon these travels was enormous: his first journey resulted in 20,000 botanical specimens representing 3,300 species of the Higher Plants, in a collection of 800 fruits in spirit, in a big collection of timber samples, and in his 48 orang-utans: his collections from Eritrea ran to 600 numbers; and his later collections were upon the same scale, both botanical, zoological and ethnological. This vast store, so much of it got together in the Dutch Indies, the Government of the Netherlands, it is said, wished to buy; but Beccari preferred that it should go to Italy, whence he distributed his duplicates liberally. The botanical and ethnological parts now lie at Florence, and the zoological part at Genoa.

Intrepid, and yet very wise in his dealings with the wild tribes, Beccari wandered almost alone where few white men have been able to go. His visit to the Kapuas region of central Borneo is a case in point; his climbing of the Arfak mountains in New Guinea

with five natives another: and his penetration of southern Sumatra a third. When, and in a large part where he travelled, head-hunting was among the inhabitants an honourable pastime. In Sumatra he discovered the Aroid, *Amorphophallus Titanum*,— the tuber[1] so heavy that it required two men to carry it. In Borneo it was his wont to fell the enormous Dipterocarps and other forest trees, that the material which he collected might be perfect. He never missed an opportunity of collecting and though Singapore was to him but the means of getting into the wilder lands, he collected not a little in the island.

Repatriating himself finally in 1880, Beccari settled down in Florence to study his immense collections, and to publish his results, his home an old castle, and his way of living very simple. There he married: and three sons fought for the Allies in the Great War.

In the first short interval between his expeditions, he had founded the *Nuovo Giornale botanico Italiano,* which is still published as the organ of the Societa botanica Italiano. On his return from his second expedition to the Far East he commenced his "*Malesia,*" being essays on groups of interesting Malayan plants, beautifully illustrated, by his own pencil, the cost of reproduction met in part by means of a grant from the Bentham Trustees[2] in London: the first volume appeared at Genoa in 1877, the second from 1884 to 1886 and the third from 1886 to 1890. In 1892 he was occupied jointly with Sir Joseph Hooker in monographing the Indian palms for the *Flora of British India.* In 1902 he published his *Nelle foreste di Borneo,* which was translated into English (1904) by Dr. E. H. Giglioli in a somewhat modified form under the title of "Wanderings in the Great Forests of Borneo." In 1908 and 1914 the Royal Botanic Gardens, Calcutta, published his two magnificent monographs upon the rattan-palms. The plates for these were executed from photographs taken by Beccari with the use of an ingenious apparatus for removing shadows. In 1912 he monographed the palms of Madagascar for the Museum of Natural History in Paris. He published many smaller works, chiefly in the journal *Webbia,* and for the most part upon palms.

It is significant of this—his great interest—that *Malesia* opens with an account of the palms of New Guinea, and with the words "a predilection for the plants of this family has made me on all occasions to ensure that they should be represented in my collections by complete specimens.....and that I should always re-

[1] This great tuber reached Marseilles alive, but perished there because of the inflexibility of the laws against importing living plants. Beccari, however, had sent seeds to his friend the Marquis Corsi Salvatori; and the huge herb flowered at Kew from them in 1889, eleven years from the date of Beccari's finding it.

[2] George Bentham, co-author with Sir Joseph Hooker in the great *Genera Plantarum*, bequeathed in 1884 a sum of money for the provision of illustrations to botanical works.

cord their appearance alive." After this essay on palms come others on various natural groups of plants, selected in each case with the idea of clearing ground where the difficulties lay thick. The second volume of *Malesia* is occupied by his classical essay entitled "Piante ospitatrici," that is plants which provide hostels (for ants, etc.). The third renews the subject of the Palms, and is like the first, a series of systematic studies in difficult groups of plants.

He prefaced his essay on "Plants which provide hostels" by a discussion upon the part stimulation or irritation by insects could have had in calling into existence characters now inherited, such as hollow stems and hollow tubers, eminently prepared as it were, for the insects to occupy them. In this his views were Lamarckian, —that is to say he accepted Lamarck's "inheritance of acquired characters" as a working force in the shaping of this world. Such views have long been unacceptable to the majority of workers on Evolution: but he set them forth again in his *Nelle Foreste di Borneo* where the possibility of the pull of river currents in giving submerged leaves length that becomes ultimately inherited, is among further illustrations one of the more striking.

Death found him engaged in preparing for the press his New Guinea diaries; and in putting the last touches to two further monographs of palms, one on the Lepidocaryeæ in English, and the other on the Areceae in Italian. These monographs are likely to be published shortly. A third on the Borassineae was left somewhat advanced.

It is intended in the Botanic Gardens, Singapore, to make, with palms first described by Beccari a small avenue as a memorial to this great naturalist, who ever since Singapore had a botanic department has been a frequent correspondent, and was always ready to give the assistance of his profound knowledge.

I. H. Burkill.

In the foregoing pages Mr. Burkill has summarized the travels which occupied the earlier years of Beccari's manhood and the botanical work which filled the remainder of his life. But it is as no ordinary traveller or worthy botanical systematist that his name will live or indeed that he himself lived. For an insight into the true nature of the man one must read his "Wanderings in the Great Forests of Borneo"—a veritable Natural History epic, replete with a mass of most varied observations, original and inspiring theories, and as the narrative of a born naturalist, worthy to rank with the more widely read nature-diaries of Darwin, Wallace, Bates or Belt.

This book appeared first in 1902 in Italian under the title of "Nelle foreste di Borneo." The English edition, translated by Dr. E. H. Giglioli and F. H. Guillemard[3] and enlarged or other-

[3] The well-known naturalist, author of the "Cruise of the Marchesa," and himself a traveller of no mean repute in Borneo some twenty years after Beccari.

wise modified by Beccari was published in 1904. It is dedicated to "Marquis Doria, Macaenas of naturalists," and the dedication is perhaps the clearest indication of the happy conditions under which Beccari commenced his wanderings abroad. The solitary traveller misses much—Guillemard in his editorial note says "What would I not have given for the companionship in my journeys of so skilled a botanist and so enthusiastic a nature-lover as the author of this volume." One can imagine the keen enthusiasm and abounding energy of youth: the interest in everything so new, the questions and problems which crowded in on Beccari at every turn, and then, beside him, Doria, the trained naturalist-explorer companion, whose maturer views and sound reasoning must have served as a wonderfully safe guide to useful observation and as an ever-present stimulus to further research on steady lines into the wonders of Nature, just as no doubt Beccari's own youthful enthusiasm and fertile imagination must have kindled anew the keenness of his older companion.

Small wonder then that under these conditions his diaries are so full of varied and suggestive information. The lapse of some 40 years between those days and the time of writing his book was an advantage in that he has allowed the wisdom of later years to develop and modify the immature reasonings of his youth: but at the same time none of the freshness of a narrative written on the spot is lost.

As is well known, Wallace's essay on Natural Selection, which was read before the Linnean Society in conjunction with Darwin's essay in 1858, was written at Ternate. It is, however, not so often remembered that his earlier essay on the Origin of Species, which may be said to have fore-shadowed that of 1858, was written at Santubong, Sarawak, three years before. We may be sure too that this problem must have received many hours of careful thought during his four weeks stay on Mt. Serambu in Upper Sarawak. Just as Galapagos and Ternate will share the fame of being the birthplaces of the Darwin-Wallace Theory of Natural Selection, so too should Sarawak be remembered as the germinating ground, so far as Wallace was concerned, for this remarkable Theory.

It is therefore of particular interest to read of Beccari's visits to Santubong and Serambu just ten years after Wallace. He too formulated a theory of his own in regard to the formation of species, one, however, which has failed to find the same general acceptance as has that of his famous predecessor. He believed in the theory "that the environment, in the widest sense of the word, has been the most powerful and principal agent in causing animals, as well as plants, to assume their present form and structure;" that the organized "beings now living have been originated through the action exerted on them by the external world," and that species are "merely the result of a plasmative force exerted by surroundings on primitive beings." He did not believe in the present variability of species in Nature, but returned to the opposite and long-

held idea "of the nearly absolute fixity of existing species." In support of this idea he held that heredity today is the great *obstacle* in the transmission of individual variations. To fit in this idea with a theory of evolution he postulated an early "plasmative" period in the history of the world, when exactly opposite conditions prevailed. During this plasmative period or in the "primordial epoch of life," as he also terms it, the power of adaptation and response to environment was great, while heredity was correspondingly feeble: "the further we go back towards the origin of life the less strong it must have been, is only a logical *sequitur* of the admitted strength of the force heredity now exerts."

His views on the origin of Man are of particular interest. When he was in London in 1865 Sir Charles Lyell, the great geologist, urged Beccari to explore the caves of Borneo for fossil remains. He argued that just as all the fossil mammals yet found in Australia are marsupials, which Order predominates in Australia today, so too in Borneo where anthropoid apes now live, one would probably discover the remains of some extinct species belonging to the same Order and perhaps taking us back a stage nearer to the ape-like common ancestor of man and apes. The interesting fossil remains of a primitive type of man from Java, known as *Pithecanthropus erectus*, had not then been discovered.

Sir Charles Lyell died in 1875. Three years later a "Borneo Caves Exploration Committee" was formed under the presidency of Mr. John Evans, F.R.S.; grants from the Royal Society and the British Association were given. A distinguished naturalist, A. H. Everett, for many years a member of this Society and contributor to its Journal, was entrusted with the work. The results of his exploration of Bornean Caves were published in our Journal No. 6, December 1880. Although interesting fossils were found, none threw any light on the early history of man.

Beccari's view was that it was "very improbable that primitive Man can have originated in the eminently forestal region to which Borneo belongs, a region which could not only never have promoted any aptitude for running or bipedal progression, but also could never have made him feel the need of a terrestrial (as opposed to an arboreal) existence."

He argued further that the ancestor of the orang-utan was terrestrial, not arboreal, and that it reached Borneo from regions less covered by trees. "Thus the orang-utans in Borneo would have diverged from the old anthropoid type instead of approximating to it, and in this case the orang would be, not a progenitor, but a collateral of man."

Beccari's many-sided inquiries suggest the delightful, restless, inquisitive mind of boyhood. The call of the mountains was naturally irresistible to such a temperament. Just exactly what is the actual attraction in climbing mountains seems difficult to

define. It is undoubtedly very real. Beccari suggests among other things contributing to the pleasure of it is "the sensation of exultation at having reached the upper dominating regions of the atmosphere, and vanquished Nature which has tied man down to the earth. Or it may be," he continues, "that our gratification is merely the outcome of those ambitious feelings which spur on so many to endeavour to rise above their fellows." But can we go no further than this?

Sir Martin Conway, a great traveller and inveterate mountain-lover, perhaps touches the secret when he writes:

> "At such times Nature gathers her lover unto herself, transforming his self-consciousness into consciousness of her. The landscape becomes the visible garment of a great personality whereof he himself is a part. Ceasing to think, while Nature addresses him through every sense, he receives direct inspiration from her. The passage of time is forgotten in such *nirvana*, and bliss is approximated if not attained."[4]

The mountains of Borneo run to no great height and offer no great difficulty in climbing as a rule. But the fascination of attaining their summits is the same. The pleasure of standing on the top of Snowden 3,000 ft.,—even though one may have been conveyed thither by the mountain railway!—is much the same as that experienced in reaching the top of, say, Mt. Kinabalu, 13,455 ft., the highest point in Borneo—in fact the highest in all Indo-Malaya from the Himalaya to New Guinea.

Beccari climbed many mountains in Sarawak: Matang (3,050 ft.), Santubong (2,650 ft.), Poi (5,600 ft.), Wa (4,000 ft.), close to Penrissen, Tiang Laju (4,000 ft.), Lingga (3,000 ft.). Those who have had the good fortune to follow Beccari's footsteps to the summits of these mountains have compared, and no doubt will continue to compare, with keen interest the notes he made thereon now over 50 years ago. The Journals of this Society contain descriptions of subsequent explorations of some of these mountains.[5]

The ascent of mountains within easy reach evidently did not satisfy his appetite for exploration. An account of his travels in Sarawak would not be complete without mentioning a remarkable journey he made from Bintulu, at that time the northern boundary of Sarawak, right across the whole State of Sarawak to Kuching the capital, a distance of some 300 miles. This he did in 1867 starting from Bintulu on September 15th and arriving in Kuching on November 20th. His route lay up the Bintulu river across to Belaga, down the Rejang River to Sibu, thence across country to Simanggang, Banting and Kuching.

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[4] *Mountain Memories* by Sir Martin Conway, pp. 217-218.

[5] *Mt. Santubong* by J. Hewitt and H. H. Everett, 1908, No. 51, pp. 1-30. *Mt. Poi* by J. C. Moulton, 1913, No. 65, pp. 1-12. *Mt. Penrissen* by R. Shelford, 1900, No. 33, pp. 1-26.

Another interesting excursion he made was up the Batang Lupar River to its source and across the Dutch border to the lakes on the great Kapuas river.

Although his book is rich in botanical notes, as Mr. Burkill has already mentioned in this article, the large zoological collections and notes he made testify to the wide interest he took in every phase of Nature. His reptile collection from Borneo contained 88 species, of which 19 were new to science. His collection of bird-skins totalled some 800, representing 226 species. The orang-utans particularly interested him; he collected no less than 48. To pick out a selection of his more interesting zoological notes is a difficult task. To illustrate the variety of his notes one may refer the reader to his description of the "sumpitan fish" which gains its insect food by squirting a jet of water at them; the edible birds nests; the symbiosis of ants and "hospitating" plants such as *Nepenthes*; the cause of eyespots on the wings of pheasants and butterflies.

His notes on the natives of the country, their origin, customs, languages, etc. are equally varied.

Beccari tells us in the introduction to his book that if it had not been for a happy chance that led to his meeting the Ranee of Sarawak in Florence, who urged him to the task, he would never have put together the notes of his youthful travels for publication after the lapse of some 40 years. He dedicates his book to the Ranee, and it is thus to that talented lady that we owe this intensely interesting narrative of Bornean life, besides her own delightful book on Sarawak also written many years after her last visit to that country.[6]

Beccari visited Sarawak first during the reign of the first White Rajah, Sir James Brooke, who at the time however was in England where he spent the last five years of his life. His nephew, Charles Brooke, then Tuan Muda, practically assumed the reins of Government in 1863, although he did not become Rajah until the death of his uncle in 1868. The remarkable policy laid down by the first Rajah and so faithfully carried out by his nephew the late Rajah over a long period of 54 years excited Beccari's warmest admiration, as indeed it has in many other writers. This policy was to rule the country for the benefit of its people. The advantages to be derived by foreigners settling in the country under the Rajah's flag, were a secondary consideration. I cannot do better than quote Beccari's remarks. He revisited Sarawak at the end of 1877 and found that his earlier favourable impressions of the Brooke rule were fully confirmed:

> "The Rajah considers himself the father of his people, who have all his thought and care, and he does his utmost to lead his subjects along the road of progress and civilisation, though without sudden or violent changes, to which he is ab-

[6] *My Life in Sarawak*, by the Ranee of Sarawak.

solutely opposed on principle. He has no wish that the country he rules should be taken advantage of by unscrupulous speculators of European nationalities for their own special benefit alone . . . Any honest trader, and better still any able agriculturist, who earnestly wishes to deal well with the natives, may always be sure of a hearty welcome in the dominions of Rajah Brooke.

"The Rajah's Government is eminently impartial towards the many and varied races it has to rule. In Sarawak all religions are tolerated and equally protected . . . And on his part, the second European Rajah of Sarawak, devoted to the sole task of increasing the welfare of his native subjects, by directing the energy of the Dyaks and Kayans towards peaceful avocations, by favouring Chinese immigration, and by developing trade and encouraging agriculture has given to the country he rules a prosperity which could hardly have been hoped for, when one looks back at the condition of Sarawak prior to the advent of the Brookes."

The death of Beccari removes one of the last connecting links with the period of Sarawak's romantic up-hill struggle against difficulties of every conceivable kind. His name will live in the annals of that country together with the names of Hugh Low, Spenser St. John and Wallace, whose narratives have done much to give us a true idea of the conditions prevailing in Sarawak during its early years under the White Rajahs.

Beccari's connection with our Society, although not personal, is none the less intimate and lasting both on account of his botanical work and his travels in this part of the world. His adoption of the name "Malesia" for this zoogeographical subregion is of interest in view of the remarks of our Society's first President, Bishop Hose, who, in his inaugural address to the Society in 1878, commented on the need for some collective name. He selected "Malaya" as the name which appeared to him most suitable. Recent writers, including Mr. Boden Kloss, have adopted "Malaysia" for the more restricted area comprising the Malay Peninsula, Borneo, Sumatra, Java and adjacent small islands. Both Beccari and Bishop Hose embraced the islands as far East as New Guinea in their names.

Althongh Beccari is dead, his work lives. The problems which interested him will continue to interest Members of this Society, and reference to his opinions will long be made. To those of us who have felt the fascination of Malaysia it will cause no surprise that Beccari maintained his interest in this our chosen field of work throughout his long life.

J. C. Moulton.

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